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POETRY.

For the Churchman.

BY AND BY.

I.

Beside his mother's couch he stood,
All bathed in tears, her blue-eyed boy:
While round on floor and chair were strewed,
Neglected book, and broken toy.
"Oh mother! all the flowers are dead!
"And winds are low, my kite can't fly."—
The mother kissed her boy, and said,
"'Twill all be better By and By."

"But, mother! when that day shall come,
"Will roses always stay in bloom?
"And the warm summer winds be high?
"Dear mother, *when* is By and By?"

II.

'Twas but to soothe—an idle word,
Yet it was gather'd to his breast;
And Hope, life's earliest singing bird,
Of lightest straws will build her nest:
And hovering o'er his heart again,
A wither'd, leafless thing, seemed NOW—
'Twould do to perch upon—but then,
The Future was the *foliaged* bough.

He scorned the Present—longed to climb
The distant Alp of future time—
And trod the *actual*, but to sigh,
"Dear mother, *when* is BY AND BY?"

III.

And thus beguiled, the present hour
Was worthless to the dreaming boy,
Thought rushed through life, by rock and flower,
To swell the distant wave of joy.
Years past—again in tears—he lay,
Beside his mother's lonely tomb;
The mile-stone of a dreary way,
'Twixt travelled life—and life to come.

It pointed from the trodden past,
To truth's most simple path at last;
And Present, Past, and Future showed,
As windings of the self-same road.

IV.

He rose—a moment's pause he stood—
A flower had twined that cold grave-stone;
Root, spreading branch, and cradled bud,
A trifold nature veil'd in one.
That flower his primer!—gave his mind
This lesson with instruction rife:—
Past, Present, Future—are *combined*—
Who wins the *Present*, conquers Life.

'Tis present duty circles soul—
Whose round *from* heaven *to* heaven must run—
He trod the cirque—he neared the goal—
And ended life—where life begun.

V.

He conquered—and the victor lay
Beneath the churchyard turf asleep;
And holy men drew near to pray,
And loving eyes were there to weep.
What! weep ye o'er the slumbering brave,
The hero, when the battle's done?
Who conquers life, subdues the grave—
And Death subdued—all heaven is won.

Then leave the conqueror to his rest—
The Past, upon the Future's breast,
Both Omnipresent, and on high,
Trust GOD to wake him BY AND BY.

S. W. C.

BISHOP DOANE'S IMPRESSIONS OF THE CHURCH OF ENGLAND.

And, now, as to my impressions of the Church of England. Let me say, once for all, she is awake to her responsibilities, and to her privileges.* To the one, she is girding herself with giant strength. The other, she is clasping to her bosom with the fervor of a woman's love.

i. I see that this is so in the anxious care with which she is devoting all her energies to *the religious education of her children*. I speak not merely of the catechetical and other parochial instruction, which is felt to the full measure of its value, and proportionately plied. I speak not now of the schools, and colleges, and universities, founded by ancient piety, and pregnant now, and teeming with, the very spirit of their founders; nurseries of men in Church or State, with minds well fitted for that highest service of a man, to which their hearts are dedicate, the service of the true and living GOD. I speak rather of the devotion of the highest energies and of the most persevering patience, on the part of statesmen and of prelates, and of the whole body of the clergy and the laity, to Christianize the education of the people, by bringing it, where GOD first placed it, in the Church.† More than enough of such societies as that "for the diffusion of useful knowledge," so called, in express exclusion of all knowledge of the soul and GOD, have they already had. More than enough of plans of education by the government, professing to include the children of all who take the name of Christians; and, that they might do so, excluding Christianity altogether. The commission of the Saviour to the apostles, to go, teach all nations, is understood and felt to have descended, through all ages, to their successors; and to include emphatically those who alone can properly and hopefully be taught, their infant children. And the devout determination is—and skill, and power, and wealth, and piety, are now enlisted,‡ which give assurance of that blessing, which is itself success—that every child of England, no matter what his lot in life may be, shall have the privilege of being trained up, under Christian teachers, in a Christian school, with Christian prayers, "in the nurture and admonition of the LORD." The holy ambition of that great and understanding nation is, to realize the gracious, scriptural promise, "All thy children shall be taught of the LORD." The blessing thus, and only thus, shall certainly be theirs, "Great shall be the peace of thy children."

ii. I see that the Church of England is awake to her responsibilities and privileges, *in the immense exercises which are making, everywhere, to supply her whole vast population with the means of grace*. The present has been called in England "a church building age." And it is so. Everywhere, new churches are arising. Everywhere, old churches are repaired, enlarged, and beautified.§ Several of the present bishops have consecrated each one hundred churches. When the Bishop of London, a few years since, proposed a plan for building fifty churches in that city, there were those, and not a few, to say to him, as one once said to Paul, "Thou art beside thyself." The fifty, within four or six, are built; and it is his purpose soon to propose the erection of as many more.—Again and again, my visits in the country were cheered by the sound of workmen, erecting, on the estate,‖ and at the cost of those, whose hospitality I was enjoying, chapels, for the accommodation of the tenantry and neighboring parishioners. In Hursley, the parochial charge of one whom we all know and love, as the author of "the Christian Year," I visited two beautiful new chapels—there is another there, besides the parish church—but just completed, one of them at the sole charge of the noble patron of the living.¶ Nor is it only by the erection of new churches, or the enlargement of the old, that increased provision is made for worship in the church; but, in the Metropolis, and other portions of the kingdom, dissenting chapels are constantly abandoned, sold by their proprietors, and bought, and set apart, as chapels of the Church of England.

iii. Again, I see that the Church of England is most thoroughly awake, *in the high standard which her clergy entertain of pastoral duty*. I do not hesitate to say, that we, of this Church—of myself, at least, I may take liberty to speak—may learn of them; and find our lack of service constantly reproved by their devotion. Of the body of the parochial clergy, it is true, to the letter, that they are spending and being spent, for CHRIST. The demand for ministrations exceeds the supply an hundred fold. In parishes where ten or twenty laborers could find abundant work—parishes of fifty or an hundred thousand souls—the rector, with his two or three or four laborious curates, wears his life out, in continual and unequal toil. What with the increased attention to the schools; what with assiduous devotion to the sick and poor; what with the frequent, often daily, public services; what with the thousand various calls to every work of piety and charity, the clergy sink and fail beneath their load: or are obliged to seek, in rest and foreign climes, the hope of longer service. The pastoral care is held as one which cannot be delegated, even in its least details. A minister is never, but on the rarest occasions, out of his parish. Exchange of services is most uncommon. The shepherd knows his own sheep, and goes in and out among them, and they hear his voice, and follow him.

iv. It is *in the interest manifested by the people in the word and ordinances*, that I see a further proof, that the Church of England is most thoroughly awake. Every seat in every Church is filled. The sea of faces that you look down at from the pulpit, is as animating as it is amazing. You are struck with the quietness, order, and decorum of the house of GOD. You are struck with the attention of the servants of the sanctuary, in providing places for the strangers that come in. You are struck by the devotional air and manner of the worshippers. You are struck by their attention to the service, the universal reading of the lessons in their little Bibles, the universal chorus of the worship, in confession, and petition, in creed, and psalm, and anthem. I was present and officiated in churches, under almost every circumstance: in the metropolis, in towns and villages, and in the rural parishes. Everywhere, I saw the house of GOD well filled, and His worship reverently honored. It is He, indeed, who sees the heart. But the outward aspect, is of men in earnest for their souls.

v. But I have not yet touched the point of chief reliance, as to the impression that the Church of England is awake. "Love is life's only sign." "He that loveth not, knoweth not GOD." As a tree when it ceases to strike down deeper roots, and shoot out wider branches, has begun already to decay; so, a Church, that goes not out of itself, in search of other souls, is struck with death. Glorious, in this respect, are the true signs of life, in *works of universal love*, within the Church of England. As she compasses the world with her commerce, so she is compassing it now with her charity. To every colony of Britain—and the sun sets not upon the chain of her possessions—she has resolved, GOD being her helper, to send forth a bishop.† The noble enterprize has been responded to, throughout the Church, as if by acclamation. And, on Thursday next, if it please GOD, a presbyter is to be consecrated, to that forlornest hope of human nature, savage and cannibal New Zealand.‡

And mark, how GOD HIMSELF attests the truth of these impressions, that the Church of England is awake, and faithful to her trust. How long is it since the heart of every man among us, since the universal heart of Christendom, trembled for the Church of England? The kings of the earth did seem to have set themselves, and the rulers to have taken counsel together, against her. Already, her enemies counted on her as one forsaken of her GOD; and anticipated the savage exultation of her overthrow. But, as the hand once rashly laid upon the ark was struck with death,§ so have they who conspired against her altars, and her towers, faded away, in their strength. The very acts by which the ministry hoped to remove the Church out of the way of their mad purposes, bringing together, in a godless league, the Romish and the Atheist influence, for their own maintenance in power, recoiled upon their head.

The blow which fell on the cathedrals, was felt in every heart. The men of England remembered their fathers, and their fathers' GOD. They felt that their own spiritual heritage, and their children's priceless patrimony—a pure faith, with a spiritual worship, in a scriptural Church—was in danger of being wrested from them. They came up "to the help of the LORD, against the mighty:" and they who had vainly boasted, that, if the Church were but removed, they could do well enough, have learned what that means, "Whosoever shall fall upon this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder."‖ The reaction of the national heart, in favor of the national Church, calm, sober, quiet, constitutional, has changed the politics of England;¶ and given to her a ministry, which for its own compacted strength, and for the public confidence which it enjoys,** gives promise of stability, and of prosperity, unknown for years and years before.

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* The following editorial paragraphs, in a recent number of the Times, by no means overstate the case: "It is a moment, as all must see, full of very serious import to the Church. An element, which had lain in the English Church almost unnoticed by the mass of observers, has sprung up in the course of ten years into unparalleled energy; and its sudden appearance has induced a contest, on which the most sanguine must look with no light apprehension. Meantime, one result of this movement has been a most remarkable increase of exertion in the Church itself, as a Church. She has put forward more boldly her claims to efficiency—has attempted to act and to organize—has originated good works, and has claimed assistance from her members in a more uncompromising tone than has long been heard—and has justified her claim by the increasing zeal and knowledge of her clergy. There is everywhere a feeling that something is about to happen. Much is happening; and the minds of men—we do not mean of large uninformed masses, open to any sudden impulse, and ready to relapse on any momentary check, or from mere satiety, into their original inaction, but of serious, thinking, educated, active men—have been acquiring a tone which, whether it be called determination, or excitement, or enthusiasm, at any rate looks very much like the stuff out of which great deeds and great works spring—for good or for harm.

"We know it is a universal tendency to overrate the importance of what passes immediately before us—to think every movement a revolution, every progress a reformation, while it is happening under our own eyes. Yet we cannot therefore modify our feeling that in the history of the English Church, the present is one of those cardinal occasions which may affect its character for centuries. Those who have watched events with any degree of care, must have seen that it is not merely that unexpected dogmas have been supported—isolated practices revived—new language dwelt on—but that fresh wants, fresh feelings, a fresh tone of mind, fresh aims and desires, have been called up, spreading where they are least looked for, moving forward in the minds or works of separate individuals, with a strange mixture of union and independence—gradually fastening upon one person after another, one class after another, one subject after another—theology, philosophy, history, politics—and this with a rapidity almost equally observed on by those who regard it with admiration, distrust, or aversion. This phenomenon, by right or by wrong, has created or attracted to itself an extraordinary mass of industry, talent, and enthusiasm—possessing, withal, this ominous peculiarity, that it has exercised its influence hitherto among the educated, the clergy, and the young. Further, while within its own circle it has exercised a direct influence, on the character of which it is not our wish here to pronounce, it has exercised beyond that circle an indirect one in turning the eyes of men, with no inconsiderable expectations, towards the Church and the clergy—has suggested, or aided to suggest, a stricter standard of clerical duty, and a truer appreciation of the clerical dignity and character—has heightened, and in some measure directed, that general sense, that more ought to be done in and by the Church and Churchmen, than has hitherto been thought sufficient; and, finally, has given occasion to that energetic hostility, which every novelty, when it becomes formidable, usually encounters, and which threatens a struggle of whic it is easier to see the beginning than to foretel the end."

† Go ye, and make disciples of all nations"—"teaching them." St. Matthew, xxviii. 19, 20.

‡ I allude here more particularly to the admirable National Society for the Education of the Poor, of which the Rev. John Sinclair is the able and efficient Secretary. The venerable society for the Promotion of Christian Knowledge, is a most powerful agent in the cause of Christian education, through its giant wielding of the press. Nothing was more animating and encouraging, of all that I saw in England, than its immense stores of Bibles, Prayer Books, Tracts; and whatever else tends to diffuse sound learning and true wisdom.

§ The amount of grants for additional accommodation at public worship, as stated in the twenty-third report of the Church Building Society, is £348,036; ($1,740,180;) while the additional sittings reported amount to 576,356 of which 406,336 are free. Add the new accommodations, as stated in the 21st Report of her Majesty's Commissioners, (349,889, of which 193,412 are free,) and it makes 926,245 new, of which 599,748 are free sittings.

‖ Since my return, a beautiful chapel, erected by Sir Thomas Dyke Acland, Bart., M. P., on his estates, at Killerton, has been completed and consecrated. The blessed Sunday which I spent with that delightful Christian family, is among my greenest memories of England.

¶ Sir William Heathcote, Bart., M. P., of Hursley Park, of whose most generous hospitality we liberally partook. I never felt the value of sanctified wealth more strongly, than in the power and will combined, to build a church, and to present to the care of it a pastor, such as Keble.

† Those to follow immediately after New Zealand, are in the following order: for the Mediterranean, (to reside at Valetta, in Malta, with the title of Bishop of Gibraltar;) of New Brunswick; of the Cape of Good Hope; of Van Dieman's Land; and of Ceylon.

‡ The Rev. George A. Selwyn, Curate of Windsor, has since been consecrated Bishop of New Zealand. I had the pleasure to make his acquaintance: and can congratulate the cause of missions most heartily, on his selection for that interesting outpost. The hour, in Mr. Coleridge's garden, at Eton, in full and free discussion of the modes of missionary work, will never be forgotten, I am sure, by either of us. The following notice of some of his plans, is from the Englishman's Magazine.

"As soon as possible after setting foot in New Zealand, it is his intention to use as a temporary church, a tent which he carries with him for that purpose; an altar, with its necessary appurtenances, being erected in its eastern end. Here, the daily service of our Church will be commenced, on the first morning after the bishop's arrival, never thenceforth to be silenced till the end of all things.

"A piece of ground will next be marked out and consecrated for the site of the future cathedral; not with any intention of erecting hastily a building, which might, by courtesy, bear that name, but that the remains of those who depart in the faith, may be interred in consecrated ground; and, if need be, that a temporary wooden edifice may serve at present for the offices of prayer and praise. In a country where labor is worth three times as much as it is in England, the erection of a choir is to the most sanguine mind as much as, perhaps more than, can be hoped for during the present generation. But, whatever is built, will be built solidly and substantially, and as our ancestors built."

§ 2 Samuel vi. 67.

‖ St. Luke xx. 16.

¶ This has been thought by some an overstatement. But they know not the influence which the Church of England has with hearts. I content myself with what must be regarded an intelligent and impartial authority, the following editorial article from the *Journal des Debats* at Paris.

"The Church was the power before which the Reform Ministry fell. The political reasons for their downfall are only secondary; they fell more especially because they were believed to be hostile to the Church. We must bear in mind that England is above all things a Protestant nation. In France, the state recognizes all religions. In England, it recognizes but one. The Sovereign of Great Britain was Protestant, before becoming Sovereign; she forfeits her crown upon changing her religion. You are to reflect that in England, the name of Protestantism is associated with the idea of national independence, as the name of Popery is with that of foreign domination; and then you will comprehend with what indignation the English saw their government beneath the yoke of O'Connell, the representative of Ireland and of Popery." "This reaction of England against the very person of O'Connell, is one of the most striking facts which have resulted from the late elections. The ministry was already lost; when, rashly touching the corn laws, it precipitated its fall."

** This, too, is doubted; because only one side gets a hearing in this country. I confirm it, by the facts that, since Sir Robert Peel's accession to power, the deposits in the Savings Banks have increased; the excise, which indicates the ratio of consumption, has increased; and the municipal elections, the nearest to a popular suffrage, under the Reform Bill, have gone strongl for the Conservative interest. Moreover, on that toughest of all trial questions, the duty on corn, the majority of 91, with which he came in, has grown to 123.

COMMUNICATIONS.

For the Churchman.

OBITUARY.

When an aged and faithful minister of CHRIST is taken from his labors on earth to his peaceful rest in another life, his afflicted family, his bereaved congregation, his clerical brethren, and the members generally of that church which for a long course of years received his self-denying services, and which to his latest breath had his warmest affection, may derive both instruction and encouragement from a survey of his professional career, and from the contemplation of his Christian example.

The REV. SAMUEL FULLER, a Presbyter of the Protestant Episcopal Church, whose departure from this life occurred on the 9th of April, at his residence in Rensselaerville, Albany county, was born in Stafford, Con., on the 21st of September, 1767. As his father was a farmer, and a deacon among the Congregationalists, his early years were spent in agriculture, and his religious education was in accordance with the principles and usages of what was then "the standing order" of his native state. His youth appears to have been uniformly considerate and pious, and marked by those qualities of mind and heart which distinguished him throughout his ministerial course. He became a communicant before he was twenty, and graduated at Dartmouth College in the year 1791. While a member of this institution, he heard for the first time in his life the service of the Protestant Episcopal Church, it being performed of an evening by a travelling minister in a schoolhouse in the village of Hanover.—The favorable impression made on his mind was never effaced, and awakened in him a spirit of inquiry which was not satisfied till, twenty years after, he himself received Episcopal ordination. The fact is worthy of record, as affording encouragement to the ministers of the Church to "sow beside all waters," whether sweet or bitter, and to improve every opportunity given them to let its divine light shine. His preparation for the Congregational ministry he made in the family and study of the Rev. Ephraim Judson, of Sheffield, Massachusetts, uncle of the Rev. Adoniram Judson, D. D., the well known Baptist missionary in Burmah.—While in Sheffield, he called on the Rev. Mr. Bostwick, the Episcopal clergyman at Great Barrington, for the purpose of gaining information respecting the Church to which his attention had been directed by the evening service at Dartmouth; but his interview with Mr. B., and the inquiries he made of him, were, for reasons now unknown, unsatisfactory. Even at this time he thought he perceived, from reading the New Testament with an unbiassed mind, that the power of ordination was committed exclusively to a single order of ministers, and that the deacons described by St. Luke and St. Paul were authorized to preach; and he often asked his theological instructor to reconcile the Congregational system with the scriptural model, but received in reply only general and evasive explanations. He was told that the subject which perplexed his mind was one of secondary importance, and that when he was older and better informed, the difficulties would vanish—a remark which, as events afterwards showed, was almost prophetic. Could he have now found an Episcopalian able to understand and appreciate his doubts and inquiries, his name might have been sooner associated with the names of Nash, Phelps, Chase, and others who so extensively planted our institutions in the rising state and diocese of New York. But it was just after the war of the revolution, a struggle which the Church scarcely survived. In all western Massachusetts, there was probably but a single Episcopal clergyman—and in all New England and New York, not more than thirty. He waited for light, but behold obscurity; for brightness, but he walked in darkness.

After spending only eight months in reading the works of Edwards, Bellamy, and Hopkins, and writing upon a series of theological questions, he was licensed by the Berkshire Association to preach—a privilege which he exercised in the towns and settlements in the neighborhood of Sheffield. Having married Mr. Judson's niece, he removed to Rensselaerville in the spring of 1793, and was ordained the first minister of the Gospel in that town, in January of the following year. The settlement was new, the land but partially cleared, the inhabitants poor, and for the first few years he preached in a log building, and lived in a log house.

During the interval between 1800 and 1808, he was several times employed by the Berkshire Missionary Society, and made *four* excursions in what was then called "the Genesee country." In performing these missionary tours, which he made on horseback, and in two instances in the winter season, sometimes through snow three feet deep, he travelled between three and four thousand miles, preaching almost every day and evening in barns, schoolhouses, and private dwellings, and visiting the settlers from house to house, who sometimes came six or eight miles on ox-sleds to hear him preach. His labors were productive of evident good, and he was instrumental in organizing not only the Presbyterian society in Rensselaerville, but also that in Richmond, in the county of Ontario. When he was at Ithaca, in 1800, which now has a population of more than 4000, there was not a house on the spot. When on the site of Rochester, during the same winter, a city at the present time of more than 20,000 people, he slept in the only log hut, on a bed made of hemlock boughs; and in Parma, twelve miles west, he preached the first sermon ever delivered in the place, to 48 persons, every soul in the town being present at the meeting, except eight children.

In 1805, he asked and obtained a dismission from the Presbyterian society in Rensselaerville, although he continued, with many interruptions occasioned by ill health and absence, to officiate as its temporary minister till the autumn of 1810, when in October he was, in Trinity Church in this city, admitted by the Right Rev. Benjamin Moore, D. D., to the holy order of Deacons.

The reasons for this important change in his religious connexions will be best given in his own words, contained in a sermon he delivered in the village of Rensselaerville, at a private house, as he was refused admission into the Presbyterian church:

"After considerable reading both of the Holy Scriptures and other books, I became convinced that the ordination which I had received was not scriptural, and consequently was not valid. Under this conviction, I could no longer, consistently with a good conscience, presume to officiate in holy things. There was no other alternative, but either to desist wholly from the ministry, or to obtain that ordination which I viewed to be scriptural and valid. The first and principal object I had in view in receiving Episcopal ordination was to obtain authority to officiate in holy things. The next object was to be connected with that Church whose government I view to be of divine institution. I believe that CHRIST has appointed officers in his Church, and pointed out the mode by which these officers are to be inducted into office, and the mode in which his Church is to be governed, and that no man nor body of men have a right to alter those regulations which CHRIST has appointed. If then I was satisfied that the mode in which I was introduced into the ministry was unauthorized, and the Church government which I was building up was not the government which CHRIST had appointed; so long as I continued in this practice, I was using my influence to promote schism, and to rend the Church which is the body of CHRIST."

"These things were agitated in my mind a number of years, but I never gave the subject a thorough investigation, till within about a year past. Whenever I took up the subject, the more I examined the more I was convinced that Presbyterian ordination was built on a sandy foundation. I doubted, but still was not sure. Other occurrences intervening would crowd off my mind from this. I went on in the old way. The less I attended to it the more it would wear out of mind. It was a great thing to change. I was not certain. Other ministers, whose ordination was no better than mine, appeared to have no difficulty. Then some circumstance, perhaps, would call up the subject again. I would examine—and on every new examination I uniformly found that the validity of Presbyterian ordination appeared more doubtful. Any cause which would not bear the light, has always looked to me like a bad one—I found that there was no way to get along comfortably with Presbyterian ordination but to put it into the dark and not look at it."

"My trials the year past have been very great. The special attention to religion increased my ministerial labors, and multiplied occasions of officiating in the administration of baptisms, and the admission of persons into covenant with the Church. In the performance of these ministerial acts I often doubted of my authority, and the propriety of those things which, as a professed minister of CHRIST, I was performing. On every examination of the subject my doubts increased. I stated my difficulties to individual ministers with whom I was the most intimate. The result of every conversation with them was to strengthen me in the opinion that the Episcopal Church alone retained that ordination and government which are primitive and apostolical.

"The cause of CHRIST above all other considerations is precious, and ought to outweigh every objection against promoting it. To live and die disconnected from the apostolic Church was not consistent with a good conscience. Whatever it may be to others, to me it would have been sin. I judge no man, but commit all judgment to Him who judgeth righteously. If others cannot see with me, they must stand or fall for themselves. But it is not candid to judge a cause without a hearing. Many people who undertake to judge in these matters are almost totally ignorant of the principles of Episcopacy. If any have said hard things against it, my prayer to a merciful GOD is, that they may be forgiven. The prejudice of education is very strong. Few people think for themselves. Human nature is the same in all classes of men. Mankind, as they love those who love them, censure those who differ from them in sentiment. But all sentiments and practices are not equally good. There is a right and a wrong in religion as well as in other things. But it is wrong to condemn any religious sentiment or practice without knowing what it is. Although the step which I have taken is followed with some disagreeable consequences, the great object is obtained. I am now relieved from distressing doubts about the validity of my orders. I now enjoy the pleasing satisfaction of belonging to that visible Church whose ministry and sacraments, whose doctrine and worship, are according to the institution of CHRIST. The few remaining days of my life, I hope, divine grace assisting, to be instrumental of doing something to build up that Church which he earnestly prayed might be one, and in which the apostle exhorted that there might be no divisions nor offences."

This his hope that GOD would make him useful in building up the kingdom of the Redeemer, and this his confidence in the assisting grace of the Holy Spirit, were by no means in vain. Some of his former parishioners in Rensselaerville invited him to preach in their houses, and as they were joined by others, who were either previously pleased with Episcopal institutions, or not incurably prejudiced against them, a Church was organized early in 1811, of which he remained the rector to the time of his death, a period of more than thirty-one years. He was also the instrument in the hands of GOD of founding the churches in Durham and Greeneville, and of reviving and strengthening the church in Windham, all in Greene county; and he lived to see these several churches, whom he so long served and cherished with paternal care, in a vigorous and prospering condition. With them his name and his labors are imperishably associated, as they are with the town where he passed forty-nine years of his life. He came to it when it was comparatively a wilderness. He came at a time when the best accommodations which could be provided for the public worship of GOD, were those furnished by a log-cabin. During the first years of his ministry, he, in common with the other settlers, endured great hardships and privations. Indeed, his whole ministerial life, with the exception of the last few years, when his health became too feeble for him to continue in the uninterrupted discharge of his official duties, was one of constant labor and self-denial. What will his clerical brethren of his own diocese, particularly those who are now reaping the fruits of the seed sown by him in the midst of constant toil and privation, say of their own trials, when they are assured that his ministerial income, for the whole period of his professional life, did not average $200 a year?

As his character was strongly marked, it can be easily traced. His mind was characterized by great *clearness and discrimination*. These intellectual qualities gave a coloring to his perceptions of divine truth and to his public instructions. His views of Christian doctrine were all simple and plain. His mind did not search for mysteries in revelation, but for truth in its unadorned purity; and what he saw clearly himself, he preached with all plainness to others. In his sermons it seems to have been his unwearied study to present a large amount of truth in a small space. Accordingly, his propositions were very accurately defined, and the exhibition of his subject was made in language strikingly pointed and sententious. Oftentimes each sentence, particularly in the application of his discourses, embodied a great principle, which, if expanded and illustrated, would furnish material for several pages. This sententious character of his thoughts and style resulted from the reflective cast of his mind, as well as from its clearness and penetration. It was this that made his preaching interesting to reflecting auditors, who, though they did not find in him flights of imagination or dazzling charms of oratory, yet perceived when they left the Church that they had heard something which they could understand and remember, and which would adhere to their memories and judgments to instruct, guide, and bless them, all the days of their life. To intellectual clearness and soundness of judgment, there was united great *moral firmness*. When he had once, from careful examination and reflection, made up his mind what was truth and what was duty, no earthly power could induce him to change. His clearness of understanding, and his independence and firmness, made his preaching not only plain, but *fearless*. During the whole period of his ministry he boldly rebuked error, vice, and sin, utterly regardless what the consequences might be to himself. He never accommodated his instructions to popular ignorance or prejudices, but made it his unwearied effort to enlighten the one and to remove the other. *Sincerity* was another prominent trait in his character. To know him once, was to know him always. What he appeared to be to-day, he continued to be to-morrow. It is not too much to say of him, that he was an Israelite indeed, in whom was no guile; for with simplicity and godly sincerity he had his conduct and his conversation with all men. He was also remarkable for his *indomitable perseverance*. In the formation of his plans he was habitually deliberate and cautious, but when he had once adopted them, he never desisted—was never discouraged—was never weary in well doing. It was his unconquerable perseverance which enabled him to establish and rear the several churches of which he was, under GOD, the founder. To these several characteristics there was added *unfeigned piety*. His love of GOD was like the shining light which increaseth more and more unto the perfect day. During his whole life he endeavored to walk in the fear of the LORD, and in obedience to all the divine commandments. He loved devotion for its own sake. He cultivated secret prayer, and the more he practised communion with the Father of his spirit, the greater satisfaction he found in drawing near to the throne of grace.

Though generally reserved with regard to his own religious affections, in a letter written a short time before his decease, he thus speaks of the progress of the divine life in his soul:

"Little remains for me but to close my earthly concerns, and to be ready for 'the time of my departure,' which cannot be far distant. I think I find in my mind an *increasing* weanedness from the world, and I hope I am not deceived when I think there is also some symptoms of a growing affection for piety and holy employments. If GOD, in these particulars, is gracious to me, it is my constant feeling that he is gracious to one who is indeed ill-deserving. And I desire to humble myself at his feet for my unworthiness and unprofitableness in his service. I pray for myself and for others, and I desire your prayers for me and mine, that all the dealings of his Providence may be sanctified to our spiritual and everlasting good."

As he loved the Saviour, so he loved the Church which JESUS loves, and for which CHRIST gave himself. He showed his love for the Redeemer's kingdom, not by professions, but by the quiet and patient exertions of a self-denying life. Towards the erection of the church at Rensselaerville, and towards the purchase of its bell and organ, he contributed largely, considering his limited means. The prosperity of the diocese of which he was so many years a member, and the prosperity of the Church generally, was very near his heart. When he was ordained, there were in the whole state of New York only 36 Episcopal clergymen, and of these but 6 were officiating west of the Hudson river; it was therefore with high satisfaction that he saw this small number multiplied before his death almost in a tenfold degree. From the time of his ordination to the year previous to his decease, he was not absent from any Convention of his own diocese, but during 33 successive sessions was promptly present, always remaining till the last vote was cast, and the final adjournment made. In this particular, as in so many others, he has left his clerical brethren of all dioceses an example most worthy of their imitation.

The last official duty performed by him was on Easter Sunday, the 27th of March last, when in the church at Rensselaerville, he administered the LORD'S Supper to the band of communicants whom he had been the instrument of gathering from the world, and whom he had for so many years nourished with the words of eternal life, and fed with the symbols of the Saviour's body and blood.

His last sickness was short, but severe. As his disease was principally upon his lungs, it was with great difficulty that he conversed; yet he remarked to an old friend and neighbor, that "he was reconciled to the will of GOD." He told his assistant, the Rev. Mr. Washbon, "that death was a subject familiar to him—that he took great comfort in secret prayer, remarking at the same time, that *this* was, after all, the main support of the Christian."

These were nearly his last words, for while Mr. Washbon was at his bedside, repeating these most impressive and appropriate petitions of Bishop Andrews, "Into thy merciful hands, O LORD, we commend the soul of this thy servant: acknowledge, we humbly beseech thee, this work of thine own hands—this sheep of thine own fold—this lamb of thine own flock—this sinner of thine own redeeming: receive him finally through thy unspeakable mercy into the sacred rest of everlasting peace, and into the glorious estate of thy chosen saints in heaven"—he gently ceased to breathe—was delivered from the burden of the flesh, and was, we may believe, with the LORD in joy and felicity.

Our fathers, where are they? and the prophets, do they live forever? Blessed are the dead who die in the LORD, for they rest from their labors, and their works do follow them.

For the Churchman.

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Let brotherly love continue.
Honor to whom honor is due.

Mr. Editor,—Please inform your worthy and most excellent brother of "The Church," (Toronto, Canada,) that the article on "Tract No. XC.," which he extracts from the "Banner of the Cross," was written, not "by Dr. B. T. Onderdonk, Bishop of New York," but by Dr. H. U. Onderdonk, Bishop of Pennsylvania.

B. T. O.

For the Churchman.

THE OCCASIONAL PRAYERS AND THANKSGIVINGS.

Mr. Editor,—There are several mistakes in the piece of "Savona." 1. Though ours and the English rubric are the same in letter, they are not in substance, inasmuch as theirs includes the prayer for all conditions of men and the general thanksgiving, and ours does not. To argue, therefore from their practice, what ought to be ours, is entirely fallacious. Our communion rubric for singing a hymn was the same when we had 27 hymns, and when we had 57, as it is now with our 212; surely the substance of that rubric has been twice changed, though its letter remains unaltered. So with the one in question: in the English book it means one thing, in ours another. 2. When language is clear, it is wrong to seek its meaning any where but in itself. The "intention" of the rubric is to be learned from its plain words, not from other rubrics, not from practice contravening those words, not from notions of fitness. 3. Omitting all reference to Bishop White's statement is a great mistake in "Savona." Or perhaps, he saw that no one can argue as he and some others do, without discrediting Bishop White's testimony, and thrusting his venerable name out of court. If "Savona" *did* perceive this while he offered no reason for such treatment, he has committed something worse than a mistake.

When it requires so much explaining, and explaining away, to get free from a plain direction, ought it not to be *presumed* that the logic is *all* wrong?

O.

To the Editor of the Churchman.

Rev. and Dear Sir,

Among the various works which have lately appeared on the subject of Baptism, I have been extremely pleased with a little volume by the Rev. H. Zell, of Knowlton, N. J. It is intended principally, as the author states in his preface, "for Christians in the ordinary walks of life who desire to be instructed concerning this sacrament yet have neither time to read, nor means to procure the more voluminous and expensive works which have been written." Much misconception exists in the public mind on some of the most elementary principles of Christianity, and that man renders good service to the Church who smooths the way to the reception of the truth, by explaining in a brief and familiar manner the popular difficulties on a subject which has occasioned so much controversy as Baptism. The above mentioned work is chiefly devoted to the elucidation of three points, viz., the necessity of receiving Baptism where it may be had; the authority from Scripture and antiquity for its administration to infants; and the validity of the sacrament by sprinkling as well as immersion. These subjects the author treats with the facility of one conversant with the controversy, and well acquainted with the difficulties which perplex the minds of such people as compose the majority of our village congregations, and I think the parochial clergy will find it a useful manual for distribution among their parishioners.

A VILLAGE PASTOR.

☞ I have understood that a few copies have been left for sale at the Bookstore of Swords, Stanford & Co., New York.

For the Churchman.

A COMPLETE HEBREW AND CHALDEE CONCORDANCE TO THE OLD TESTAMENT. Part 1. By ISAAC NORDHEIMER, assisted by WM. W. TURNER. Published by Wiley and Putnam, New York and London.

We are in the habit of weighing our words in criticism, and wish it therefore to be understood, that we speak the language of truth, and not of compliment, when we say that this volume is an honor to the country. Valuable, nay, indispensable as a Hebrew Concordance is to the critical student of the Scriptures, it has been heretofore a treasure that few could hope for. Yet very little without such a work can be accomplished that would not be as well answered by the study of a translation. If a student does not enter into and appreciate the spirit of the original languages, he is merely substituting the commentaries of a lexicographer for those of a professed expositor. In our vernacular, practice supplies us imperceptibly with a nice perception of this inner life; but in a language foreign to our own in modes both of thought and expression, we can arrive at the same result only by a long and critical process. We must read, and analyze, and compare, until the thoughts rise spontaneously in the perusal, and not through the dilution of another medium. Those shades and delicacies of meaning which defy translation, must be, as it were, instinctively perceived. Such a familiarity as this, however, with the Hebrew originals, very few can possibly attain without the aid of the Concordance; and yet, less than this, we repeat, will be of little utility. With this assistance, the study of the *ipsissisima verba* of inspiration may become of incalculable advantage. Their perusal will be of far more avail in settling many of the vexed questions of ancient Jewish belief, than volumes of professed treatises. Ignorance of the spirit and meaning of the original Scriptures has been almost, if not entirely, the sole cause, for instance, of doubt as to the Catholic doctrine of the intermediate state. One who has traced the use of the Hebrew *Sheol* and the Greek *Hades* through their varieties of use and application, could not possibly arrive at more than one conclusion. So likewise a knowledge superior to a mere lexicon memory, would confirm our faith beyond any danger from the shallow sciolism of the day; while throughout the Scriptures we would find a richness and fulness of meaning which of itself would be an abundant compensation for our pains. Of course we are speaking of those who, not puffed with a ridiculous conceit of their own infallibility, are willing to pay a proper and reverential deference to the authoritative decisions of the witness and keeper of holy writ. Otherwise this best of weapons may be, as it often has been, abused. But this, we need not say, is no valid argument against its legitimate use.

With these views we call upon all to sustain Dr. Nordheimer in his praiseworthy enterprise. His profound acquaintance with the oriental dialects, and his well known accuracy, are abundant guarantees that this work could not be in better hands, and we cordially hope that his labors will be rewarded.

THE CHURCHMAN.

SATURDAY, MAY 14, 1842.

Our first page contains a biographical sketch of a departed worthy, which deserves to be specially commended to the reader's attention. How many of those whom Mr. Fuller has left behind him in the ranks of dissent, are troubled with the like misgivings, and think their orders a subject which their own comfort requires them to keep in the dark?

The extract from Bishop Doane's "Impressions" will, we hope, excite in many a desire to peruse the whole of that valuable pamphlet. A correspondent of the New York American asks where it is to be had, and says he has inquired at the bookstores for it in vain. We hope the publishers will see that this ground of complaint is removed.

The essay on Sepulchral Memorials, on our last page, is worthy of the best days of the British Magazine. It seems to say that the mantle of Hugh James Rose is not yet quite withdrawn from a journal which, under his conduct, was marked by an elevation of tone and a unity of design that made it an honor to the English Church.

The article which follows it on the same page records an event of recent occurrence which seems to have caused no little local excitement. At the risk of displeasing some of our readers, we must add, that we are glad to see the clergy of the mother Church thus consistently and fearlessly carrying out her principles, which are better understood and expressed by facts than by words.

We have withheld original matter, in order to make room for a portion of the intelligence received by the last arrival; the greater part of which, however, we are still obliged to postpone.

It will be seen from our extracts, that the accounts respecting the new English Bishop at Jerusalem are flatly contradictory. The more favorable account, which is taken from the Ecclesiastical Gazette of April 12, is the later of the two, and, we hope, the more authentic.

PLAIN SERMONS; *by contributors to the "Tracts for the Times;"* in 2 vols. Second edition. New York: Jas. A. Sparks, No. 111 Nassau st. 1842.

It is no small proof of the excellence of these sermons, that, like the Bible and Prayer Book, they receive the suffrages of all denominations in their favor. We have seen no condemnation of them in any quarter, but find Low Churchmen, Presbyterians, and Methodists, alike agreeing to receive in the practical, the principles which they reject in the dogmatic form. This speaks well for the hearts of those who have differed from us in regard to the character and tendency of the "Tracts for the Times." Sometimes the critics feel as if they ought to qualify their commendation, and then their very abatements are better than praise; as in the following from our Methodist brother of the Christian Advocate and Journal:

"These sermons are recommended by the bishop of the diocese of New York, and the public reading of them by lay readers within the diocese is authorized by the same dignitary.

"We cannot commend these sermons as being, in the ordinary acceptation of the term, evangelical. Indeed, we suppose the authors of them would consider it rather a reproach than a commendation, were we to say this of anything they write or preach. But addressed, as these discourses are, to Christian professors, they enforce the duties and obligations of a Christian with a force and perspicuity of language, and yet with a plain, unostentatious style, which cannot but be useful and edifying to the reader.

"The writers address Christians rather as those who have received the spirit of bondage again to fear, than those who have received the spirit of adoption whereby they cry, Abba, Father. And hence their exhortations, cautions, and advice, are addressed to servants, not to sons; but, nevertheless, sons, as well as servants, will find it profitable to 'take heed lest they fall,' and will find much in these sermons to aid them in preserving a conscience void of offence toward GOD and man."

"AGE OF THE WORLD," and "SIGNS OF THE TIMES,' *viewed in the aspect of premonitions of the speedy establishment on the Earth of the Millennial State, by the second personal, premillennial Advent of Christ, &c. By the Rev.* R. C. SHIMEALL. New York: Swords, Stanford & Co., 152 Broadway.

This book forms a volume of nearly 400 pages, and contains the substance of several lectures delivered by the author in this city during the last winter. The main object of the work is to develop the author's views of prophecy, and particularly the unfulfilled prophecy in relation to what is called the premillennial advent of our LORD, the millennial state, and the end of the world. Collaterally, however, the author assails certain infidel theories respecting the creation, and brings much and various learning to bear on the subject of chronology. The "signs of the times" are also a prominent topic, and lead to frequent allusions to the most remarkable events of modern history, and to descriptions, probably more true than flattering, of the present state of manners and piety.

The author, as respects the outlines of his scheme, has followed in the track of Mr. Mede, Bishop Newton, Mr. Faber, and others, and is united with Mr. Cunningham, Mr. Bickersteth, and other living writers, in adopting the original aspect of the scheme (as proposed by Mr. Mede) which places the second coming of our LORD at the commencement of the supposed Millennium. And compared with contemporary works on the same subject, we should think that Mr. Shimeall's would hold a respectable place. In point of learning it excels many other treatises on the same subject, and is by no means deficient in that ingenuity which abounds in them all. Thus much may fairly be said, to commend it to the attention of those who are addicted to that modification of the modern Protestant scheme of prophetical interpretation, in defence and explanation of which it is written.

We have, for our own part, but little sympathy with the scheme referred to, and to which the corruptions of modern Rome have tended to give an air of plausibility. Still less do we sympathize with the particular school whose views Mr. Shimeall has espoused, and who think that the present order of things is to come to an end in a very few years. The subject, however, has of late years attracted much attention in England, and has enlisted in its behalf many persons of vigorous minds and ardent piety. When, as in the present volume, the inquiry is temperately and reverently prosecuted, we do not know that it can do harm, and hope that in some of its collateral tendencies it may be beneficial; and for the sake of the worthy author, who is no stranger to the *res angusta domi*—the usual fate of authors—we wish the book a ready sale.

TO CORRESPONDENTS.

We acknowledged some weeks since a communication dated "Brooklyn," and signed "A Genevan," and, having acknowledged it, laid it on the shelf; not from any feeling of disrespect for the writer, but partly from the pressure of other engagements, and partly because the queries which the writer seems to think sufficiently posing, have been answered so often, and in such various forms, that we thought there could be no harm in a moment's respite from the monotonous "line upon line, and precept upon precept." "A Genevan," however, imputes the delay to the wrong motive, and fears the questions were "unpalatable." We assure him they were not at all so, and hope he will say as much for our answers, which, if we can possibly find time and room, he shall have in our next.

The same remarks apply in part to "W.," who, however, (we mean no pun,) shall follow "A Genevan."

The pungent remarks of "Buzz" are sufficiently just and merited, but we should think it gratuitous to adopt them as our own, and unfair to insert an article so abounding in personalities, without assuming its responsibility.

SHORT STORIES *of the Last Fifty Years. By an Old Traveller.* In two volumes. New York: Daniel Mallory: R. P. Bixby & Co.

These Stories and Reminiscences are sketches of remarkable facts and character, the originals of which will readily occur to most persons of middle age, who will be glad to have their memories respecting them refreshed. There is here and there a passage which we could wish had been altered or erased: but on the whole, the narratives are agreeable, and prove "An Old Traveller" to have been a careful observer of men and things.

The Rev. WILLIAM SUDDARDS, Rector of Grace Church, Philadelphia, came passenger in the packet ship England, which arrived here on Sunday last from Liverpool. We are happy to learn that Mr. S. returns greatly improved in health, and looking extremely well.

CLERICAL CHANGES.

The Rev. David H. Short, having removed into this diocese from that of Connecticut, with a letter of dismission, and been here received, has changed accordingly his canonical residence; and the Bishop of this diocese has received from the Wardens respectively of St. James' Church, North Salem, and St. Luke's Church, Somers, Westchester county, the canonical certificate of his election to the Rectorship of those parishes.

Rev. C. D. Jackson, having removed from the diocese of Virginia to the diocese of New York, requests his letters and papers to be directed to No. 24 Waverly Place, New York.

The Rev. F. B. Woodward, having resigned the charge of St. Matthew's, Plymouth, and taken charge of Christ Church, Bethany, in New Haven county, wishes all letters and papers intended for him to be directed to the latter place.

The Rev. Joseph Scott, having changed his Post Office address for the year to come, from Derby, to Warehouse Point, Con., requests that all his letters and papers be directed accordingly.

The Rev. William B. Thomas, having removed from Duanesburgh to Schenectady, in this state, requests that letters and papers intended for him may be directed to the latter place.

The Rev. Henry M. Beare, having taken charge of Zion Church, Little Neck, and Whitestone Chapel, Long Island, requests that all letters and papers may be addressed to him at Flushing.

The Rev. Aldert Smedes proposes to open a school for young ladies, in Raleigh, North Carolina, on the 12th of May, in the ample and commodious buildings recently occupied by the Episcopal school. From a long and intimate acquaintance with our reverend brother, we are assured that this Seminary will well deserve the confidence and support of Churchmen. Sorry as we are to lose our friend from New York, we cannot but congratulate the Church in North Carolina, that she is to have his valuable labors in the cause of Female Education. It is understood that Mr. Smedes has the full sanction of the bishop of the diocese in this undertaking, and will receive his cordial support.—*Journal of Christian Education.*

From the Banner of the Cross.

COUNTRY CONVERSATIONS.

"THAT ALTERS THE CASE."

Snuffle. What horrid things those "Oxford Tracts" must be!

Steady. Why, what now?

Snuffle. Did not that poor Mr. Sibthorpe keep on writing them till he had, at last, to go to Rome?

Steady. Not at all. Mr. Sibthorpe never wrote any of the "Oxford Tracts;" nor had anything to do with them, or with their writers. But he *was* Secretary of the "Religious Tract Society:"* perhaps it is that you are thinking of!

Snuffle. Well, perhaps it is. There was something about "Tracts," I know.

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* "A Society formed on the express principle, or rather, *no principle*, of a community of all sects and denominations holding some fundamental doctrines:" in other words, "The *American* Tract Society," of England. "It seems," says Mr. Dodsworth, to whose "letter to the Rev. Richard Waldo Sibthorpe," entitled "*Why have you become a Romanist?*" we are indebted for the definition of "the Religious Tract Society," given above: "It seems that you held the office of Secretary to the Religious Tract Society, as lately as the year 1835."

INTELLIGENCE.

MISSIONARY INTELLIGENCE.

Athens.—Miss F. Mulligan, having regained much in health and strength by her visit to this country, sailed on her return in the Virginian, on the 14th April, for Liverpool. During her stay here, her representations have availed in raising funds pledged for five years, for the support of an additional number of beneficiaries in the Athens mission, at 80 dollars each per annum.

Constantinople.—The missionaries have had several interviews with the patriarch of the Greek Church, presenting a letter of introduction from several of our bishops, and following it with explanations of the objects of the mission, &c. The patriarch, after satisfying himself that the mission had no connection whatever with any political movement, received the missionaries with increasing freedom and kindness of manner, inviting them to less formal interviews. The result it is hoped will, in the overruling Providence of GOD, be favorable to the great objects of the mission. Mr. Southgate has been much employed in promoting the application of the Syrian Church, for aid against Papal encroachments, and has much endeared himself to that people, whom he had recently visited, by his interposition in their behalf. The Rev. Dr. Robertson and family were preparing to leave for the United States, in April.

Mr. Southgate's Narrative.—It is stated on good authority that testimonials in favor of the accuracy of this work are by no means wanting. One gentleman, fifteen years resident in Persia, speaks of the part of it on that country, as the most accurate account extant. Another who has resided ten years in Turkey, and who has given much attention to the Mohammedans, says that the views of their religion contained in the Narrative, are the most minutely correct that he has ever seen, and the only one that he knows of to be depended upon. The Board of Directors of the East India Company in London, it is understood, have made the reports in the Narrative the basis of an arrangement for an overland mail route to India by Bagdad.

Western Africa.—The Rev. Dr. Savage, Cape Palmas, Jan. 6th, speaks of the members of the mission as being all in usual health.—*Spirit of Missions.*

DIOCESE OF WESTERN NEW YORK.

Bishop De Lancey's Visitation.—On Wednesday evening, in St. James' Church, Batavia, Bishop De Lancey preached and confirmed six persons. Prayers were read by the Rev. Mr. Lockwood, of Rome, assisted by the Rev. Mr. Douglass, of Medina, who read the lessons. The confirmation preface was read by the Rev. Mr. Bolles, the rector. Other clergy present were the Rev. Mr. Appleton, of Avon, the Rev. Mr. Millett, of Stafford, the Rev. Mr. Smith, of Fredonia, the Rev. Mr. Ernst, of Batavia, and the Rev. Mr. Coe, of the Diocese of New York.

On Thursday, the bishop consecrated St. Paul's Church, Stafford, Genesee county. The request to consecrate was read by the Rev. Mr. Appleton, of Avon; the sentence of consecration by the Rev. Mr. Millett, the newly chosen minister of the parish. Morning prayer was read by the Rev. Mr. Lockwood, of Rome, assisted by the Rev. Mr. Douglass, of Medina, and by the Rev. Mr. Bolles, who read the antecommunion service. The sermon was preached by the bishop, who also, after it, confirmed five persons. The Rev. Mr. Millett read the confirmation preface. The Rev. Mr. Coe also was present. The church was crowded to overflowing by a most attentive congregation.

The erection of this sacred edifice reflects the highest credit on all the parties concerned. Fostered originally by the care of the Rev. Mr. Metcalf, of Le Roy, and later by that of the Rev. Mr. Gillespie, of the same parish, the piety and energy of the people have led them to erect a church edifice, to organize a church, and to call a clergyman. They are now about to take incipient measures to provide themselves with a parsonage. At the approaching Convention they will apply for admission into union with the Church in this diocese. This example may well be urged upon some other infant parishes, where, with equal ability, indifference, or disunion, or timidity, deters from this important measure so essential to the stability and growth of a young congregation. The public expression by the bishop in his sermon, of his commendation of the zeal, energy, and piety of the Church people of Stafford, was fully merited by what they have done. May they be richly blessed in all spiritual things, and the labors of their new pastor redound to the glory of GOD, the good of the Church, and the salvation of the flock!

Divine service was held at Le Roy, on the evening of the same day. The Rev. Mr. Appleton read prayers; the bishop administered the holy sacrament of baptism to an adult in the absence of the rector, detained from church by sickness; and Rev. Mr. Lockwood preached.

On Friday morning, in St. Mark's Church, Le Roy, the bishop preached and confirmed eleven persons. Prayers were read by the Rev. Mr. Douglass, assisted by the Rev. Mr. Coe, who read the lessons. The confirmation preface was read by Rev. Mr. Bolles, in the absence of the rector, the Rev. Mr. Gillespie, detained from these services by sickness. Other clergy present were the Rev. Mr. Lockwood, the Rev. Mr. Appleton, and the Rev. Mr. Millett.

On the evening of the same day, the bishop preached and confirmed seven persons in Zion Church, Avon. Prayers were read by the Rev. Mr. Bolles, assisted by the Rev. Mr. Lockwood, who read the lessons. The Rev. Mr. Appleton, the missionary, read the confirmation preface. The Rev. Messrs. Douglass and Coe were also present.

On Saturday, the 30th April, the bishop consecrated the church purchased from the Universalist society, at East Bloomfield, by the name of Zion Church. The request to consecrate was read by the Rev. Mr. Coe, and the sentence of consecration by the Rev. Mr. Chipman, the missionary. Morning prayer was read by the Rev. Mr. Prevost, of Canandaigua, assisted by the Rev. Mr. Meachem; and the sermon preached by the bishop to a full congregation. For the purchase and beautifying of this edifice, very great credit is due to the Churchmen of East Bloomfield, who, under the guidance of their former and present minister, have evinced a liberality, perseverance, and energy, worthy of all praise. The whole interior of the building has been altered and neatly painted, the pews turned, and the pulpit placed at the opposite end of the building, so that the whole presents a very neat and handsome appearance.

Sunday, the 1st of May, the bishop spent in a visitation of St. John's Church, Canandaigua, on which occasion he preached both morning and afternoon, confirmed thirteen persons, and administered the sacrament of the LORD's Supper to a large number of communicants. Prayers were read by the rector, the Rev. Mr. Prevost, who also read the confirmation preface and assisted in the holy communion. The interior alterations of this church, made not long since, have greatly increased its beauty, convenience, and comfort; and in all respects it presents the gratifying aspect of a well ordered and flourishing parish.—*Gospel Messenger.*

DIOCESE OF MASSACHUSETTS.

Bishop Griswold on Sunday last visited Immanuel Church, Manville, R. I. In the morning, he addressed the congregation on the subject of confirmation, administered that rite to twelve persons, and also administered the LORD's Supper. In the afternoon, he preached, and baptized five children. In the evening of the same day, he preached in St. James' Church, Bernon, Smithfield, and confirmed six persons.

His appointments for two or three weeks next following are: Sunday, the 15th of May, in the morning in the East church, and in the afternoon in the West church; Monday, the 16th, in Plainfield; Tuesday, the 17th, in Cornish; Wednesday, the 18th, in Charleston; and Thursday, the 19th, in Drewsville. Friday, should the LORD permit, he may visit some old and much esteemed friends in Vermont, and Saturday, continue down the Connecticut to Greenfield, in Massachusetts, where he is engaged to officiate on Sunday, the 22d. For Monday, the 23d, he has an appointment in Northampton.—*Christian Witness.*

DIOCESE OF NEW JERSEY.

On Friday evening, April 22, in the Methodist meeting house at Allentown, the Rev. Mr. Lathrop read prayers, and the bishop preached.

On Saturday morning, 23, in Trinity Church, Princeton, the Rev. Mr. Lathrop read prayers, adult baptism was administered by the rector, the Rev. Mr. Hare, and the bishop preached, and administered the holy communion. In the afternoon the Rev. Mr. Starr read prayers, and the children were catechised by the rector, and examined by the bishop. In the evening the Rev. Mr. Starr read prayers, the rector administered adult baptisms, and the bishop preached, and confirmed 6 persons.

On Sunday, 24, (fourth after Easter,) in St. Michael's Trenton, the rector, the Rev. Mr. Starr, read prayers, and the bishop preached, and administered the holy communion. In the afternoon, prayers were read, and the children catechised by the rector, and examined by the bishop. In the evening the rector read prayers, and the bishop preached, and confirmed 10 persons.

On Monday, 25, (St. Mark's Day,) in Christ Church, Bordentown, morning prayers were read by the Rev. Messrs. Burroughs and Patterson, and the bishop preached the sermon before the clergy of the Southern Visitation, confirmed 5 persons, and administered the holy communion. A collection was made for the Episcopal Society for the Promotion of Christian Knowledge and Piety. The Rev. Messrs. Lathrop, the rector, Germain, and Ogilby, and the Rev. Mr. Beasely, of the Diocese of Pennsylvania, were present. In the afternoon, the Rev. Messrs. Germain and Ogilby read prayers, and the rector catechised the children, who were afterwards examined by the bishop. The Rev. Messrs. Germain, Burroughs, Patterson and Beasely were present. In the evening, the bishop confirmed a sick person in private, making 6 in this parish.

OHIO.

Bishop M'Ilvaine's Visitation.—Bishop M'Ilvaine held an ordination on Saturday the 16th inst., in St. Luke's Church, Granville, when Henry L. Richards, an alumni of the Diocesan Theological Seminary, was ordained a deacon, and the Rev. John Sandells, Professor of the Greek and Latin Languages in Kenyon College, was ordained priest. The sermon was preached by the Rev. Mr. Denison, of Newark.

On Sunday, the 17th inst., the bishop confirmed, in Trinity Church, Newark, fourteen persons; on Thursday, 21st, in St. Luke's, Marietta, five; and on Sunday, 24th, in All Saints' Church, Portsmouth, sixteen.

All Saints' Church, Portsmouth.—Rt. Rev. C. P. M'Ilvaine, D. D., preached in the parish of Portsmouth. On Sunday morning he preached, and confirmed sixteen persons, eight of whom had been baptized during the last week. In the afternoon the communion was administered; and the sermon preached by the Rev. Charles Fox. In the evening the bishop again preached. On Monday morning he met the communicants in the church, and delivered an address, which will long be remembered, on the internal and external duties of communicants to the Church. In the evening, he again preached. The condition of the parish appears to be most delightful. Under the care of the excellent rector, Rev. E. Burr, not only are the temporal affairs, but likewise the spiritual, actively prospering. A deep feeling pervades the congregation; and we trust that the Spirit of GOD is descending upon them, to turn many, through faith in CHRIST, to a life of holiness and active piety, so that indeed GOD may be glorified both in body and spirit.

The Rev. Alvah Guion has accepted the unanimous call of the vestry to the rectorship of St. John's Church, Ohio City, and requests all letters and papers for him to be directed to Ohio City.—*Western Episcopal Observer.*

REV. JAMES MORSS, D. D.

The funeral of the Rev. Dr. Morss, whose death was mentioned in our last, took place at St. Paul's Church, Newburyport, on Thursday, April 28, at 3 o'clock, P. M. The bishop of the diocese, Right Rev. Dr. Griswold, with fourteen of the clergy, were present,—the Rev. Messrs. Clark, Watson, Vinton, W[illegible] Searle, and Woart, of Boston; Rev. Mr. Mason, of Salem; Rev. Messrs. McCoy and Leeds, of Lowell; Rev. Mr. Blaisdale, of Amesbury; Rev. Dr. Burroughs and Rev. Mr. Horton, of New Hampshire; and Rev. Messrs. Williams and Emery, of Connecticut.

The bishop and clergy preceded the corpse, in their official robes. The ministers of the different denominations in the town acted as pall-bearers. Immediately after the family of the deceased, followed the wardens, vestry, and congregation, of St. Paul's, and then the citizens of the town, of whom a very large number assembled to pay the last sad offices of respect to the memory of one who had so long resided in their midst, and, throughout his life, so faithfully fulfilled the duties of pastor, neighbor, friend, and citizen.

The procession was met at the door of the church by the Rev. Mr. Searle, in the surplice, who repeated, in a clear and solemn manner, the introductory sentences of the burial service. A dirge was then performed by the choir. The Rev. Mr. Watson read the selections from the Psalms. The lesson was read by the Rev. Mr. Clark. After the singing of the 124th hymn, the Rev. Dr. Burroughs preached from the words, 'Help, Lord; for the godly man ceaseth.' Ps. xii. 1. We understand that the vestry have requested that a copy of this discourse be furnished for publication. We therefore simply remark, respecting it, that it was just and appropriate, and was listened to, although over an hour in length, with the most serious attention. The bishop concluded the service. The church was clothed in mourning, and the deepest solemnity pervaded the crowded assembly.

Dr. Morss was born in Newburyport, Dec. 29, 1773. He was graduated at Harvard College in 1800—ordained deacon at Newburyport, by Bishop Bass, in July, 1803, and priest, by Bishop Moore, in New York, in July, 1804. During his diaconate, he acted as assistant to Bishop Bass, in St. Paul's Church, Newburyport; and after the death of the bishop, in September, 1803, he became rector of the church, and remained in that charge until his death. He was several times invited to other fields of labor; but he decidedly declined them all. At one time, every inducement was used to persuade him to go into Vermont, the assurance being given him that he would be elected to the episcopate in that State, if he would consent to remove thither.

Dr. Morss was respected and beloved by all classes of people. He was, for many years, a member of the standing committee of the diocese, and a delegate to the General Convention. He was appointed upon important committees at the General and State Conventions, and at his death was a member of the Board of Missions of the Church, and also of this diocese. He was always much relied upon by his younger brethren, and his loss will be long felt by his family, his parish, and the Church at large.

It is in our heart to say much of our dear departed brother and friend. We would not, however, anticipate the interest with which the sermon of Dr. Burroughs will be received by our readers. We trust that there will be a faithful and beloved brother stationed over the people now destitute of a pastor, whom we shall all respect and love as we did the late rector of St. Paul's. Nearly twenty persons from that congregation and the vicinity have entered the ministry of the Church during the last thirty years. Every summer, a number of these clergymen, now occupying important stations, have been accustomed to visit their early homes, and officiate in the church where they first engaged in the services which, in different and distant places, they now perform. With Dr. Morss, a name familiar and dear to them from their infancy, they ever found sympathy, interest, and affection. They partook of his generous hospitality, were improved and encouraged by the suavity and gentleness of his manners, his judicious counsel and warm affection. They will now visit his grave, and, as they dwell upon his memory, and upon the lives of an entire generation, all of whom were consigned by him to the dust around the same holy sanctuary, they will learn to preach in greater faithfulness, and love the Gospel of their precious Redeemer.—*Ib.*

Services by Bishop Meade in Western Virginia.—On Saturday, the 16th ult., according to previous appointment, services commenced at St. John's Church, near Wellsburg, Brooke county, and were continued there and at Wellsburg, for three days. A new and handsome church was consecrated at Wellsburg, and eleven persons were confirmed in the two churches.

At Wheeling the services commenced on Tuesday evening the 19th ult., and were continued twice each day during the week, and three times on the following Sunday, the congregations being large and attentive.

On Sunday, between fifty and sixty persons were confirmed, and the LORD's Supper administered to a large number of devout communicants.—*Southern Churchman.*

Journal of the Eleventh Convention of the Protestant Episcopal Church in Alabama.—The Convention met in Mobile, on the 17th of February, and continued in session three days. There were present six out of eight clergymen entitled to seats in Convention, and seventeen laymen from six parishes. The Rev. S. S. Lewis, of Christ Church, Mobile, was elected President, and the Rev. N. P. Knapp of Christ Church, Tuscaloosa, Secretary.

The Committee on the expediency of electing a bishop reported, that upon a careful examination of the present resources of the diocese they were of opinion that by giving the bishop the charge of a parish, it could safely pledge itself for the sum of $2,500, which is believed to be an adequate support.

We regret to learn that the Rev. M. P. Parks, who received the unanimous vote of the Convention as bishop of the diocese, has declined the appointment.

The following extract from the Journal exhibits the present condition of the diocese.

The committee on the state of the Church report:

That they have examined the parochial reports submitted to them, and regret to observe from a comparison of these reports with those of the last year, that the number of official acts reported by the clergy are less than those reported to the last Convention. This would seem to indicate a decline in the prosperity of the Church. The committee however believe that no material change has occurred in the condition of the diocese, and would indulge the hope that the Church is steadily advancing.

The following are the annual statistics of the diocese:

Baptisms, 79; marriages, 20; funerals, 32; communicants, white, 296; colored, 17; total, 313; S. S. teachers, 32; scholars, 198; collections for religious purposes, $286 92.

The committee was gratified to observe from the reports that the colored population have received some attention from our clergy, and they would earnestly recommend to this Convention the importance of devising some efficient means for their religious instruction. In the mean time they hope that the clergy will continue their individual exertions for this purpose, and avail themselves of such opportunities as may offer to preach the Gospel to them.

All of which is respectfully submitted.—*Ib.*

FOREIGN.

BISHOP OF JERUSALEM.

The unfortunate Bishop of the United Church of England and Ireland in Jerusalem, it appears, is beginning to experience the realities of his position. This mission seems to have been undertaken in a somewhat precipitate, or at least sudden way, by one or two of our own prelates, in order to meet the wishes of the King of Prussia, who made a liberal offer of furnishing half the endowment, to improve in som[illegible] other indefinite manner the various disco[illegible] [illegible]nions of Christians, and to convert [illegible] (we forget whether Turks also) now resi[illegible] Jerusalem. Many objections were started [illegible] scheme among those who took interest in such projects. A large body of our own clergy looked with suspicion on an indefinite alliance with continental churches just recovering, if indeed recovering, from a degree of rationalism amounting to unbelief, and held by our own more learned divines to be at present bodies of very suspicious doctrine and unsound constitution. Moreover, it did not very distinctly appear what was to be, or could be done, to forward the King of Prussia's designs, or what those designs exactly were—or why we should send out to Jerusalem to further them, or what chance there was of converting the Jews of Jerusalem more than any other Jews in the whole world—that we should on their behalf intrude an English Bishop into a place where there was no, or no *bona fide*, English congregation, and which was under the civil dominion of the Turks, and within the ecclesiastical authority of other Christian bishops too sadly numerous and discordant to be enumerated; finally, it was doubted whether this kind of intrusion would be either a proper or a politic opening to such "improving" intercourse as might be hoped for between such bishops and ourselves.

To meet some of these objections, a circular was put forward by authority, informing the objectors, that no hostile intrusion was intended upon the corrupt Oriental, or concession to the "less perfectly constituted" German, communions, but only the establishment of a centre of attraction and model for imitation for all such as might wish to unite or conform themselves to the pattern of a Church neither corrupt nor imperfect, and that the existing Syrian churches professed the most amicable feelings towards the coming bishop. In other quarters a kind of ecclesiastico-political motive was urged. Russia had its partisans in the orthodox Greek—France in the Roman Catholic communion in these parts. England, a more efficient protectress than either, might, if she only chose to put forward a religion, organize a body of allies among the various heretical sects of these countries, some Jews, (it would appear,) and the Druses, who manifested "improving" tendencies, which might give most efficient assistance to her political movements. These Druses, we may repeat, are gentry whose real religion is a mystery, which no one has yet been able to penetrate, but who are understood outwardly to adopt the religion of the strongest. So it is probable that their Protestant tendencies were considerably hastened by, if they do not date from, the result of British operations on the coast of Syria.

Amid these various hopes and objections, Bishop Alexander was launched in the *Devastation* steam frigate, with letters commendatory to his various brother prelates of the Syrian and adjacent Churches.

The report of our movement, however, and the exact shape it had taken, began to alarm other countries. Protests against our encroachment appeared in the French Chamber of Deputies. The Porte refused, and has not yet consented, to grant the firman necessary to place our bishop on the same civil footing as those who are already located at Jerusalem. The German clergy heard a report that they had been called "less perfectly constituted" by the English authorities, and declined any further concurrence in the government proceeding till this part of the matter were satisfactorily understood. Bishop Alexander meanwhile, happily now at sea, pursued his way in the *Devas* *tation* steam frigate, strong in his expectations of greeting to be received from Greek, Turk, Jew, and heretic, and was landed at Jaffa, peaceably ignorant of the breezes which were springing up behind him.

Whether these, as we must consider them, faults of judgment had anything to do with the result of Bishop Alexander's preaching at Jerusalem, we do not know. But certain it is, that those amicable feelings which our authorities believed in and promised, do not seem at present to exist in the minds of the native Christians. The tide has set, we are sorry to say, strongly against the bishop in all directions in Asia as in Europe.

"Jamque faces et saxa volant."

The last accounts stated that he had broken with Tahir Pasha, because that functionary refused to recognize him as anything more than an English traveller; and his relations with the Christian population seem yet more unsatisfactory. *The Augsburg Gazette* tells us, "It appears certain that the English Bishop of Jerusalem was pelted with stones by the Christians whilst he was preaching a sermon. The Mussulmans remained neutral" (and no doubt much edified) "on the occasion." And from another source we hear, that of many reports prevalent in Constantinople with respect to Syrian affairs, the only one which has obtained "confirmation from the mouth of an ambassador is the attack on the Protestant Bishop of Jerusalem; and it is added, that his life was actually in danger."

What is to be the result of the bishop's troubles, we do not pretend to foretell; but we cannot admire the foresight or management of those who have exposed him to the peltings of the communions which he comes to conciliate; and would earnestly desire his withdrawal from a position where, with the credit of the English Church and nation depending on him, he can hardly tell whether it is his business to avenge or to suffer—to make himself respected as a representative of our state, or embrace the crown of our martyrdom as the missionary of our Church.—*London Times.*

From the London Ecclesiastical Gazette.

THE BISHOP OF THE UNITED CHURCH OF ENGLAND AND IRELAND IN JERUSALEM.

We are happy in being able to state, that there is no foundation for the reports concerning Bishop Alexander's ill reception at Jerusalem. Letters have been received from the bishop and members of the mission, dated from Feb. 14th to March 9th, which speak in warm terms of the kindness of the Turkish authorities, and mention not a syllable of disturbance. In one letter it is said,

"The Pasha has received directions from Constantinople to afford us every facility; and I have just heard, that it was this morning proclaimed in all the mosques, that he who touches the Anglican Bishop will be regarded as touching the apple of the Pasha's eye."

All the evil reports which have reached England appear to have come through the agents of the Roman Propaganda; and everything upon this subject which appears in the French and German papers should be received with the greatest distrust.

The following extract from a letter of the Rev. J. Nicolayson will show how the bishop has been received by the Greeks and Armenians. It is dated Jan. 24:—

"With these extracts I must close, refraining at present from all further remark, except just to mention the truly gratifying and happy impression which the bishop's presence has made upon me, and I doubt not upon us all. I feel greatly encouraged. I must yet give you a brief and hasty account of our visits yesterday to the Greek and Armenian convents.

"His Lordship and the Consul General, preceded by a train of Janissaries, both Consular and Government, and attended by Mr. Williams and myself as his Lordship's chaplains, proceeded first to the Greek convent, to pay their visits to the bishops there, as the representatives of the original and native Gentile Christian Church of this country. The reception here was very pleasing, and some very appropriate remarks on the arrival of a bishop from the ends of the earth in this centre of the world and cradle of Christianity were made, and some very appropriate quotations from Scripture also, such as, 'Out of Zion shall go forth the law, and the word of the LORD from Jerusalem.' 'By this shall all men know that ye are my disciples, if ye love one another.' They seemed much pleased and interested with the letter from his Grace the Archbishop of Canterbury; though for want of time it could not be read on the occasion, but copies were left there both in ancient and modern Greek. Thence we proceeded to the Armenian convent, to wait on the Patriarch, the representative, like our bishop, of a sister Church, participating with the Greeks in the privilege of a footing in the Holy City, but not seeking to usurp the rights of others. Our reception here was, on the whole, as favorable and friendly as I had anticipated it would be, though a little marred by an unseemly expression of anxiety on the part of the Patriarch, lest his flock should be in any way meddled with, accompanied by a warm expression of his wish that Jews and Moslems might flock to our standard.

"An Arabic copy of his Grace's letter was left with them, as sufficiently explaining the object of his Lordship's mission."

THE EPISCOPAL COLLEGE.—PROGRESS OF FANATICISM.—At a meeting of the Presbytery of Perth, on the 23d ult., the Rev. Andrew Gray, of the West Kirk, the leading Non-intrusionist of that reverend body, gave notice that, at its next monthly meeting, he would move the adoption of an overture to the General Assembly in reference to the projected Episcopal College. We learn from the Perthshire Constitutional that, in the course of the discussion, it was asserted by some of the reverend Non-intrusionists that members of the Church of England, in contributing to this proposed institution for the education of the clergy of a Church which is identically the same with their own, which has the same discipline and form of government, which teaches the same doctrine, uses the same liturgy, and acknowledges the same articles of faith, only "send their aid to spread, in a land whose established Church they profess so highly to respect, the *cold*, and *lifeless*, and SOUL-DESTROYING *doctrines*, which are, *almost without a single exception*, preached from the pulpits of the Scottish Episcopal Church, and to extend the influence, and multiply the numbers of its ministers and congregations, *than* whom, THEY WILL THEMSELVES ADMIT, *there has never been*, as a Protestant Church, A BODY MORE THOROUGHLY DESTITUTE OF THE SPIRIT OF CHRISTIANITY!!" The Inverness Herald goes yet farther, and unhesitatingly denounces the proposed College as one of "THE WORKINGS OF THE MAN OF SIN!!!" And a correspondent of the Montrose Standard contends that such an institution cannot be established without a violation of the Treaty of Union and the Act of Security of 1707! What next? An agitation of all the Church Associations in the kingdom for a repeal of the "grievous" Act of 1712, to "prevent the disturbing of those of the Episcopal communion in that part of Great Britain called Scotland," and for the re-enactment of the "salutary" penal statutes against Episcopalians repealed by the "Erastian" Parliament of 1792? Improbable as such an agitation may now seem, if the advance of fanaticism continue to be as rapid as it has been since the passing of the Veto Act in 1834, the day assuredly is not far distant when an outcry against TOLERATION will be raised as loud and as general as that which now denounces PATRONAGE, and exactly on the same pretended grounds of its being condemned by the Word of GOD! The Non-intrusionists are daily becoming more and more imbued with the bigoted and bloodthirsty spirit of the Seceders; and, in a Confession of the Faith of that sect, published little more than twenty years ago, we actually find that two of nineteen "*grounds of the Lord's controversy with this nation*" are declared to be—"*Twelfthly, That in the union settlement of* 1707, *the Parliament not only consented to, but actually confirmed, the perpetual establishment of Prelacy in England!*" and "*Thirteenthly, That the British Parliament restored Patronage, and the superstitious Yule vacance,* [the Christmas vacation of the Court of Session!]; *established* A TOLERATION *of Prelacy, and every other form of religion in Scotland,* only Popery and Blasphemy excepted; AND HAVE REPEALED THE PENAL STATUTES AGAINST WITCHCRAFT!" However incredible it may seem, these doctrines are gravely and formally propounded as "drawn from the decisions of the Supreme Judicatures" of the Seceders in "An Historical Account of the Rise and Progress of the Secession. By Mr. John Brown, late Minister of the Gospel at Haddington. Published with the consent and approbation of the author's family, [two of whom were ministers among the Seceders!] Edinburgh, 1819."—*Aberdeen Constitutional.*

From the Witness, a Scotch Non-intrusion paper, of last Saturday, we find that the abovenamed Mr. Gray did, on Wednesday last, at the monthly meeting of the Perth Presbytery, bring forward his liberal and charitable overture as follows. According to the Witness:—

EPISCOPAL COLLEGE.—Mr. Gray brought forward his overture to the assembly respecting some of the tenets held by the Scotch Episcopal Church, especially the exclusive dogmas which unchurches every religious community whose ministers have not been ordained by bishops; and in connection with that, the intention of erecting a college in Scotland where such sentiments would be propagated. The overture solicits the attention of the assembly to these momentous facts, and craves that it shall adopt such measures as in its wisdom shall appear best for enlightening the people of this country as to the true scriptural foundation of the Presbyterian Church, and guarding them against the assaults of Episcopacy—especially that means should be adopted for instructing students of divinity in this vital matter. Mr. Gray supported his overture in a speech of from five to six hours' duration, in which, by an extensive induction of facts, and by ample quotations from between twenty and thirty Episcopal authors, he demonstrated that the exclusive dogma had been held and propagated for upwards of a century, and was now put forth with renewed industry. To attempt even the most meagre outline of the speech is wholly out of the question. It displayed no ordinary amount of talent, and was in fact as complete a piece of inductive argumentation as could well be listened to. The speech ought not to be lost sight of; the Presbyterian cause would be essentially aided by its publication; and at no period has such an ample and satisfactory defence been more urgently called for than at the present day. Mr. Liston proposed a modified overture in opposition to that of Mr. Gray; but the latter was agreed to by a majority of 15 to 8.

MARRIED,

In St. James' Church, Muncy, Pa., on the 25th of April, by the Rev. George W. Natt, rector of St. John's Church, Bellefont, the Rev. EDWIN N. LIGHTNER, rector of the parish, to SARAH E., daughter of William Cox Ellis, Esq.

CALENDAR.

MAY.

15. Whitsunday.
16. Monday in Whitsun-Week.
17. Tuesday in Whitsun-Week.
18\.
20. } Ember days.
21\.
22. Trinity Sunday.
29. First Sunday after Trinity.

JUNE.

5. Second Sunday after Trinity.
11. St. Barnabas the Apostle.
12. Third Sunday after Trinity.
19. Fourth Sunday after Trinity.
24. The Nativity of St. John the Baptist.
26. Fifth Sunday after Trinity.
29. St. Peter the Apostle.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Whitsunday, May 15, A. M., Hampton; 4 P. M., Whitehall. Tuesday in Whitsun Week, 17, Ticonderoga, *Essex county.* Thursday, 19, Moriah.

Trinity Sunday, May 22, Plattsburgh, *Clinton county.* Tuesday, 24, Malone, *Franklin county.* Thursday, 26, Norfolk, *St. Lawrence county.* 27, Waddington, Ordination A. M., Confirmation P. M. 28, Lisbon.

First Sunday after Trinity, May 29, Ogdensburgh. 30, Heuvelton. Wednesday, June 1, Morristown. Friday, 3, Canton.

Second Sunday after Trinity, June 5, Potsdam.

Third Sunday after Trinity, June 12, A. M., St. Peter's Church, *Albany;* 4 P. M., Trinity Church, West Troy, *Albany county.*

Fourth Sunday after Trinity, June 19, Factoryville, *Richmond county.*

Fifth Sunday after Trinity, June 26, Fort Hamilton, *King's county.*

Thursday, July 7, Astoria, *Queen's county,* St. George's Church. 8, 9, Do. Astoria Female Institute.

Seventh Sunday after Trinity, July 10, A. M., St. Andrew's Church, *New York;* 4 P. M., Morrisania, *Westchester county.* 11, Newtown, *Queen's county.* 12, Flushing, St. George's Church. 13, 14, St. Ann's Hall. 15, 16, St. Thomas' Hall.

Eighth Sunday after Trinity, July 17, A. M., Little Neck; 4 P. M., Whitestone Chapel. 18, 19, St. Paul's College, College Point. 20, Manhasset. 21, Hempstead Harbor. 22, Glen Cove. 23, Oyster Bay.

Ninth Sunday after Trinity, July 24, A. M., Cold Spring Harbor; 4 P. M., Huntington, *Suffolk county.*

Tenth Sunday after Trinity, July 31, A. M., Saratoga Springs, *Saratoga county;* 4 P. M., Ballston Spa.

Eleventh Sunday after Trinity, August 7, Rensselaerville, *Albany county,* Ordination A. M., Confirmation P. M. Wednesday, 10, Sing-Sing, *Westchester county.* Ordination A. M., Confirmation P. M. 11, White Plains, Ordination A. M., Confirmation P. M.

Monday, August 15, Jamaica, *Queen's county,* Grace Church in the day; colored congregation in the evening. 16, Rockaway. 17, Hempstead. Friday, 19, Islip, *Suffolk county.*

Thirteenth Sunday after Trinity, August 21, Setauket.

Saturday, September 3, Canton, *St. Lawrence county,* Consecration.

Fifteenth Sunday after Trinity, September 4, Do., Ordination A. M., Confirmation P. M.

Eighteenth Sunday after Trinity, September 25, St. Michael's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

DIOCESE OF NEW JERSEY.

The Fifty-Ninth Annual Convention of the Protestant Episcopal Church in the Diocese of New Jersey, will be held in Trinity Church, Newark, on Wednesday morning the 25th of May.

ANDREW BELL PATERSON, Secretary.

May 9, 1842.

DIOCESE OF CONNECTICUT.

Notice is hereby given, that the Annual Convention of the Protestant Episcopal Church in the Diocese of Connecticut, will be held in Trinity Church, New Haven, Tuesday, the 14th day of June next. Divine Service to commence at 10 o'clock, A. M. By order of the Bishop.

E. E. BEARDSLEY, Sec'y.

Cheshire, May 6, 1842.

DIOCESE OF NORTH CAROLINA.

BISHOP IVES' SPRING VISITATION.

Whitsunday, Henderson, Consecration of Church.
The week following, *Convention* at Oxford.
Catechism and Confirmation, as usual.

DIOCESE OF DELAWARE.

Notice is hereby given, that the Fifty-Second Annual Convention of the Protestant Episcopal Church of the Diocese of Delaware, will be held in St. Andrew's Church, Wilmington, on Wednesday, the 25th of May, at 10 o'clock, A. M.

JAMES F. WILSON, Secr'y of the Convention.

May 9, 1842.

DIOCESE OF MARYLAND.

Notice is hereby given, that the Annual Convention of the Protestant Episcopal Church of Maryland, will hold its session in St. Paul's Church, in the city of Baltimore, to commence at 11 o'clock, A. M., on Wednesday the 25th of May.

RICHARD M. HALL, Secr'y.

Baltimore, May 2, 1842.

☞ The Annual Convention of the Protestant Episcopal Church in the Diocese of Virginia, will meet on Wednesday, the 18th day of May next, in the town of Staunton, Augusta county.

By order of the Bishop.

DIOCESE OF CONNECTICUT.

Bishop Brownell's Spring Visitation.

May 13, Guilford; 16, North Guilford, half past 10, A. M.—North Branford, 3 P. M.; 17, Northford, half past 10 A. M.—North Haven, 3 P. M.; 18, New Haven, half past 10 A. M. ordination—3 P. M. confirmation; 19, West Haven, half past 10, A. M. consecration—Milford, 3 P. M.; 20, East Haven, half past 10 A. M.—Westville, 3 P. M; 21, Hamden, half past 10 A. M.; 22, Humphreysville, half past 10 A. M.—Oxford, 3 P. M.; 23, Quaker's Farms, half past 10 A. M.; 24, Bethany, 2 P. M.

DIOCESE OF PENNSYLVANIA.

Bishop Onderdonk's Appointments for Visitation.

Carlisle, Sunday, May 22; Petersburgh, 23, evening; Christ Church, 24, morning; Petersburgh, 24, evening; York, 25, evening; Do. 26; Lewistown, Sunday, 29; Hollidaysburgh, 31, evening.

Hollidaysburgh, June 1; Lewistown, 3, evening; Bellefonte, Sunday, 5; Philipsburgh, 6, evening; Do. 7; Clearfield, 8, evening; Williamsport, Sunday, 12; Towanda, 14, morning; Troy, 15; Harrisburg, Sunday, 19.

NOTICES.

YOUNG MEN'S CHURCH MISSIONARY SOCIETY IN THE CITY OF NEW YORK.

A stated meeting of the Board of Managers of this Society will be held in the Sunday School Room of St. Bartholomew's Church, on Monday evening next, the 16th inst., at half past 7 o'clock.

GEO. H. BELL, Recording Sec'y.

New York, May 16, 1842.

ACKNOWLEDGMENTS.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

Collection in Church of Ascension, Rev Manton Eastburn, rector, $139 81. Rev M Eastburn, annual, $2. Mrs Danbury, New Rochelle, do. $2. Rev S H Turner, D D, do, $2. Ogden Hoffman, do. $4. Josiah Collings, Cool Spring, do, $2. Mr and Mrs S Governeur, do, $8. Rev Wm H Lewis, Calvary ch, Brooklyn $10, having been previously contributed by a lady, to constitute him a life member, $15. Bible and Common Prayer Book and Tract Society of the Theological Seminary, $14 50. Total amount, $189 31.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John street.

New York, May 12, 1842.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Mrs Danbury, New Rochelle, annual, $1. Rev R I Germaine, Burlington, do, $3. Rev Manton Eastburn, do, $1. Josiah Collins, Cool Spring, do, $1. Samuel Governeur, do, $1. Rev Wm H Lewis, Calvary church, Brooklyn, to constitute him a life member, $10. Collection in St Clement's ch, Rev Edward N Mead, rector, $20. Church at M A, $5. Total amount, $42.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. Butler, Agent,
At the Depository, 20 John-street.

New York, May 12, 1842.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The Treasurer gratefully acknowledges the receipt of the following donation to the funds of the Society.
From the church at M A, $5.

JOHN W. MITCHELL.
Treasurer of General P. E. S. S. U.

May 11, 1842.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From St George's ch, Hempstead, Rev Dr Carmichael, rector, monthly offerings for missionary fund, $7. Christ ch, Gilbertsville, Rev Joseph Ransom, special collection, by the hands of Thomas N Stanford, Esq, for Education and Missionary fund, $10. St Matthew's ch, Bedford, Westchester county, Rev A H Patridge, rector, special collection for Education and Missionary fund, $7. St Paul's ch, Sing Sing, Rev C H Halsey, rector, collection for Education fund, $10, and for missionary fund, $20, and from Sunday scholars of St Paul's ch, Sing Sing, for Missionary fund, $2 75. From annual subscribers, $9. Total amount, $65 75.

C. N. S. ROWLAND, Treasurer,

May 11th, 1842. 55 Water-st

DOMESTIC MISSIONS

The treasurer of the Committee for Domestic Missions, since his report of the 4th inst., has received the following contributions, viz.

From St Paul's ch, New Albany, Ind, (a missionary station,) per Rev J B Britton, $20 83; from St Matthew's ch, Jefferson county, Ky, per Rev C H Page, $12; from St Paul's ch, Whitehall, N Y, per Rev W Van Rensselaer, Easter offerings, $6; St Thomas' ch, Bath, W N Y, per Rev Mr Whipple, $2; from the Rev E Y Buchanan, Piqua, Pa, $6. Through F H Stimpson, Esq, receiving agent in Boston—in a letter from P T, $50; for Prayer Books for Logansport, Ind, $2; from E Bass, Esq, Executor of the will of the late Mercy Bass, deceased, being a legacy left by her, $100—$152. Second annual instalment of the bequest of the late Samuel Williams, of Orange, N J, by the hands of the Rev J A Williams, $100; offerings of St Mark's ch, Orange, N J, by the hands of the Rev J A Williams, $14; from St Paul's ch, Palmyra, Mo, (a missionary station,) per Rev Thomas E Paine, $6 44. Through James Howard, Esq, receiving agent in Baltimore, from St John's ch, Ellicott's Mills, Md, per Rev H T Harrison, for Bishop Chase, $6; from Miss J L, of St Peter's ch, Baltimore, for Jabilee College, $10; from Sherwood and St John's parishes, Baltimore county, Md, per Rev Mr Worthington, $5; from Christ ch, Ann Arundel county, Md, per Rev Mr Waters, $5 04; from St Bartholomew's ch, Montgomery county, Md, $9 36; a lady of the same, $5; from Prince George's parish, Montgomery county, Md, $12 12; from Christ ch, Baltimore, Md, for Bishop Kemper's mission, $30—$82 52. from St Paul's ch, Woodville, Miss, (a missionary station,) per Rev W C Crane, $7 75; from St Andrew's ch, Meriden, Conn, per Rev C W Everest, one half, $2 41; from St Paul's ch, Louisville, Ky, per Rev W Jackson, $74 75; from St Paul's ch, Milwaukie, Wis, (a missionary station,) per Rev L B Hull, $6 50; from Christ ch, Lonsdale, R I, per Rev Charles E Taylor, for Bishop Kemper's mission, $20. Total amount, $550 27.

THOMAS N. STANFORD, Treasurer,
At the store of Swords, Stanford & Co,
152 Broadway, New York.

New York, May 11, 1842.

YOUNG MEN'S CHURCH MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums;

Balance from the late Y M Aux Ed and Miss Society, $18 97. From Rev Mr Traver $5, D Dana, jr, 2, C R Lincoln 2, L N Dellicker 1, John T Adams 1, Henry M'Farlan 1, Francis Many 1, Mr and Mrs W H Lorton 2, Wm Rhodes 5, Rev Smith Pyne 20, James S Aspinwall 10, O J Camman 2, Wm H Bell 5, Wm A Hadden 5, J P Atkinson $1, David Hadden 5, George Tomes 5, Geo H Bell 5, A and C Wheeler 5, Henry Smith 5, B S Thomas 2, T B 3, Le Grand Lockwood 2, a lady 1. Total amount, $114 97.

CHARLES TOMES, Treasurer,

New York, May 11, 1842.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

From Christ ch, Leacock, Lancaster, county, Pa, $16 25, St John's ch, Piqua, Chester county, Pa, $14 75, both by the hands of Rev E Y Buchanan, rector—$31; Easter collection, St James' ch, Arlington, Vt, Rev A B Hand, rector, 36 14; through H Trescott, R A, Charleston, S C, church offerings, St Michael's, per Rev Paul Trapier, $24 17; Social Reading and Working Society of St Michael's ch, per same, $35; from the following persons of St John's ch, John's Island, per Rev Thomas Young, viz: clergyman's family $[illegible], P W J $10, E F [illegible], Mrs R L $5, T C $2 50, Mrs T C $2 50, Mr[illegible] $3, Mrs J R T $2 50, L W $5, Mrs F $2 50, S S $1 25, B W $5—$80 25; col'd communicants $1 25—$81 50. Through James Howard, Esq, R A, Baltimore, from St Peter's ch, Baltimore, for Constantinople, $50; Miss M H of St Peter's ch, for Constantinople, $5; Miss Society of St Peter's ch, for support of boys in Africa, $40; from a lady of St Bartholomew's ch, Montgomery co, Md, $5; from Christ ch, Baltimore, Sunday offerings, $105; do, for Africa, $16 31; do, for Mardin, $3—$124 21. From Wickliffe parish, Clarke co, Va, Rev A Shiras, $30; from St Andrew's ch Meriden, Conn, Rev C W Everest, one half, $2 41; from Sunday school of Christ ch, Lexington, Ky, per Wm Cornwall, Esq, treasurer, $5; from St Paul's ch, Louisville, per Rev Wm Jackson, rector, $74 75; from Sunday school of St Paul's ch, Louisville, for support of William Jackson, Africa, $11—$85 75. From Sunday school of Christ ch, Lonsdale, per Rev Charles C Taylor, rector, for support of a child in Africa, $11; from missionary collections for 5 months in Christ ch, Gardiner, Maine, Rev Mr Babcock, rector, $50; monthly collections of Sunday school of Christ church, Gardiner, Maine, for support of J V Gardiner and Ann Richards, Africa, 4th year in part, $20; monthly offerings of St James' ch, Newtown, L I, Rev Mr Shelton, rector, $15; from Rev C B Dana, rector of Christ ch, Alexandria, D C, balance of subscription of C F Lee, Esq, $25, from a friend, per do, $5—$30. Total $651 28.

J. SMYTH ROGERS, Treasurer.

New York May, 11, 1842.

CHRISTOLOGY OF THE OLD TESTAMENT, and a Commentary on the Predictions of the Messiah by the Prophets, by *E. W. Hengstenberg,* translated from the German by *Ruel Kieth, D. D.*

MISSION TO ENGLAND in behalf of the American Colonization Society, by Rev. R. R. Gurley.

AN INQUIRY INTO THE HISTORY OF SLAVERY; its introduction into the United States; causes of its continuance; and remarks upon the Abolition tracts of W. E. Channing, D. D., by *T. C. Thornton,* President of the Centenary College, Clinton, Miss.

THE PARISH LIBRARY, containing standard works adapted to the use of the Protestant Episcopal Church in the United States, 13 vols. 12mo.

For sale by CHAS. G. MORRISON, Ag't,
May 14. 139 Nassau st.

WANTED.—To obtain the charge and care of a Burial Ground or Cemetery, by a competent person that is long established as Sexton and Undertaker in this city. The most satisfactory reference can be given.

Application to T. D. GILLESPIE, Undertaker,
May 14. No. 552 Pearl st., near Broadway.

EPISCOPAL BOOK DEPOSITORY.

D. APPLETON & CO.,
200 *Broadway,*

Keep constantly for sale, on the most favorable terms, a choice stock of works on

THEOLOGY & ECCLESIASTICAL HISTORY,

INCLUDING the Sterling Old English Divines of the sixteenth and seventeenth centuries. Among their recent importations will be found new and beautiful editions of

Rev. Joseph Bingham's Complete Works, with all the Quotations. 9 vols. 8vo.
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do do do Cheap edition. 3 vols. 8vo.
Dr. Edward Burton's Complete Works. 5 vols. 8vo.
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Archbishop Cranmer's Complete Works. 4 vols. 8vo.
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Dean Grave's Complete Works, edited by his Son. 4 vols. 8vo.
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Bishop Horne's Complete Works. 4 vols. 8vo.
Bishop Hopkins' Complete Works. 1 vol. imp. 8vo.
Richard Hooker's Complete Works. 2 vols. 8vo.
do do edited by Keble. 3 vols. 8vo.

D. A. & Co. are constantly receiving all the important Episcopal publications from Oxford and London. Their catalogue of English Books in the several departments of literature, methodically arranged, with critical notes, can be had, gratis, on application.

May 14, 1842.

JUST PUBLISHED,
BY C. WELLS, 56 GOLD-STREET, NEW YORK,
And for sale by the Booksellers generally,

THE NATURALIST'S LIBRARY:

CONTAINING Scientific and Popular Descriptions of Man, Quadrupeds, Birds, Fishes, Reptiles, and Insects, compiled from the works of Cuvier, Griffith, Richardson, Geoffroy, Lacepede, Buffon, Goldsmith, Shaw, Montague, Wilson, Lewis and Clarke, Audubon, and other writers on Natural History: arranged according to the classification of Stark.

WITH 400 ENGRAVINGS.

In One Volume—Octavo—880 pages.

The study of Natural History has become so extensive as to call for a great multiplication of books upon the subject. A few years ago, the translation of Buffon, which appeared under the title of "Goldsmith's Animated Nature," was almost the only work of popular use. Even when its utter want of accuracy and adaptation to the improved state of science, was generally known, it still continued to be reprinted, and was probably the instrument of disseminating nearly as much error as truth.

But within a short period, several excellent works have appeared in Europe, combining, in a good degree, popular and pleasing descriptions of animals, with scientific accuracy. In the present volume, an attempt has been made to compile from these a more complete and comprehensive body of popular and scientific Zoology than has heretofore appeared, in any form accessible to common readers.

This work is arranged according to the classification of Stark, which is based upon that of Cuvier. Although it embraces scientific names and descriptions, yet these are made to occupy as little compass as possible, and are placed at the foot of pages in the form of notes. The subject of Zoology is one of great utility, and should be extensively read. The grand object has been to render the work acceptable to general readers, by devoting a large portion of it to lively and entertaining sketches of the habits and instincts of animals; and a large number of books of travels, have been turned over in search of their illustrative traits.

It has been remarked by an elegant writer, that "the pursuit of Natural History in almost any way, as a study or an amusement, is both indicative and productive of gentleness, refinement and virtue. This we believe to be strictly true; and if the present volume shall be instrumental in diffusing a taste for knowledge, the influence of which is so salutary, we shall deem the labor bestowed upon the compilation as abundantly rewarded.

The work contains the latest discoveries down to the present time. April 9—3m

ST. JAMES' HALL,

Near Hagerstown, Maryland.

THE RIGHT REV. THE BISHOP OF MARYLAND, VISITOR.
THE REV. JOHN B. KERFOOT, RECTOR.

THIS Institution will be opened on *the first Monday in October next,* under the general supervision of the RECTOR OF ST. PAUL'S COLLEGE, College Point, New York. From unavoidable delays in the extensive alterations and repairs, and in the furnishing of the buildings, the opening of the Hall has been necessarily postponed from May to October; by which time all the preparations will be fully made.

There will be in each year one Session of ten months, beginning on the first Monday in October; and but one vacation, the months of August and September.

Expenses—including everything but books and stationary—$250 per session, PAYABLE IN EVERY CASE, SEMI-ANNUALLY IN ADVANCE; $125 at the opening of the session, and the same on the first Monday in March; *no extras.*

Pupils will not be received under twelve years of age. As the number of pupils is limited, and in part already engaged, those desiring the admission of their sons or wards, are requested to make early application to the Rev. John B. Kerfoot, College Point, New York; from whom the prospectus of the Hall, containing full information, may be obtained. April 23, 1842—1m

MISSES EDWARDS' *BOARDING AND DAY SCHOOL FOR YOUNG LADIES,*

NEW HAVEN, CONNECTICUT.

THE SUMMER TERM of this School will commence on the first Wednesday in M
New Haven, April 15, 1842. 6t

MR. JNO. W. S. HOWS, respectfully informs his friends and the public, that his Classical and Commercial Seminary, 534 Broadway, will be opened on Monday next, 9th May.

The ENGLISH BRANCHES will be under the immediate care of the Principal.

The CLASSICAL DEPARTMENT will be conducted by the REV. JAMES MILLETT, of Trinity College, Dublin.

French and Spanish Classes will be formed under the charge of PROFESSOR [illegible]. In these classes pupils will be admitted who may not desire to attend the regular duties of the school.

Mr. Hows will open an Evening Class, for the instruction of adults in ELOCUTION, on Monday evening next.

From personal acquaintance, the testimony of the parents of his pupils, or other satisfactory evidence, the undersigned believe that Mr. John W. S. Hows, late Principal of the Woodlawn Institute, is highly qualified to be an efficient teacher. He is a member of the Church, and whatever religious instruction is imparted will be in accordance with her doctrines, discipline, and worship. His government is mild and parental, and his success in imparting knowledge has been well established by a trial of six years in the Woodlawn Institute. We hope to see him extensively patronized, especially by the members of our Church. It is proper to state that this testimonial is entirely unsolicited by Mr. Hows.

WM. BERRIAN, Rector of Trinity Church.
JOSEPH H. PRICE, Rector of St. Stephen's Ch.
[illegible] Y. HIGBEE, Assistant Minister of Trinity Ch.
LOT JONES, Minister of the Ch. of the Epiphany.

May 7—2t

CHURCH AND PARLOR ORGANS.- GEO. JARDINE, *Organ Builder,* Anthony-st, next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in country churches throughout England.

For Sale,

Several Parlor Organs in rich mahogany cases, at low prices.

Also, Church Organs of great volume and sweetness of tone, in elegant Gothic cases, 5 feet wide, 8½ feet high, built expressly for country churches—price $300.

Also, a large Church Organ, with two sets of keys, 12 stops—pedals, swell, &c., in elegant case, painted mahogany color—10 feet wide, 15 feet high—price $1500. May 7—yly

JUST PUBLISHED, BY J. A. SPARKS,
111 *Nassau street,*

A TREATISE ON BAPTISM,

BY the late Rev. Alexander Hay, of Virginia; with letters commendatory from the Rt. Rev. Bishop Chase, and the Rev. Dr. Shelton, and a sketch of the life of the author by the Rev. C. Dresser.

As an unanswerable treatise in favor of Infant Baptism, this work cannot fail to be read with profit by Presbyterians and Methodists as well as Churchmen. It is clear, concise, and convincing, and treats the subject in a kind and Christian spirit. It will contain about 150 pages; and in order to give it a general circulation, will be sold as low as possible. A part of the edition will be bound in paper cover so as to be sent by mail to any part of the country.

April 23, 1842.

SERAPHINE FOR SALE.

A SUPERIOR toned and powerful swell Saraphine, manufactured in London, in an elegant rosewood case, of sufficient power for a church, will be sold very low.

For terms apply at the Piano Forte Manufactory of James Pirsson, corner of Hammond and Bleecker street, where also the instrument can be seen.

An assortment of Rosewood and Mahogany Premium French Grand Action Piano Fortes, manufactured as above, for sale on the most reasonable terms.

April 23, 1842.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES.

MISS SAGAR & MISS BALLOW will remove their Boarding and Day School for Young Ladies to No. 10 Albion Place, Fourth st., where they will be ready to receive their pupils on Monday, the 9th of May.

The plan of instruction comprises a thorough course in French and English, together with the accomplishments usually pursued by young ladies.

Until the 1st of May, Miss S. and Miss B. may be seen at their present residence, No. 168 Henry street, where they will be happy to give any farther information desired with regard to the mode of instruction, and where circulars of terms, references, &c. may be obtained. April 9—tf

ARCHBISHOP WHATELY'S WORK ON THE KINGDOM OF CHRIST.

THE Kingdom of Christ Delineated, in Our Lord's own account of His Person, and of the Nature of His Kingdom, and on the Constitution, Powers, and Ministry of a Christian Church as appointed by Himself. 1 vol. 12mo.

"May all who profess Church Principles be careful to guard themselves and others against the two most prevailing errors of these days; the two kinds of encroachments on the legitimate rights of a Church; on the one side by presumptuous and self-sufficient irregularities, and defiance of lawful authority; and by the pretensions of supposed 'Antiquity' and 'Tradition,' on the other, that they may be enabled, under the divine blessing, to carry into effect more and more fully, and bring to completion, 'all the holy desires, all the good counsels, and all the just works' of our Reformers, and of all other our predecessors, as many as have endeavored, in simplicity and truth to conform to the instruction of our divine Master and his apostles."—*Author.*

Just published, and for sale by
WILEY & PUTNAM,
Booksellers, Publishers and Importers,
161 Broadway.

RECENTLY PUBLISHED,

Athanasian and other Poems, by the Author of "Christian Ballads."
Chapters on Churchyards, by Mrs. Southey.
The Zincali, or the Gypsies of Spain, by George Borrow.
A Complete Hebrew and Chaldee Concordance, by Dr. J. Nordheimer. Part I.
Burton's History of the Christian Church.
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Winslow's Sermons and Poetical Remains; Edited by Bishop Doane.
Woman's Mission. Second edition.
Brande's Dictionary of Literature, Science and Art, No. I.

*** Wiley & Putnam's Catalogue of Theological Works is just published, and may be had gratis, upon application.

May 7. 2t

BROOKLYN COLLEGIATE INSTITUTE.

(An English and Classical Boarding School, limited to Thirty Pupils.)

THE SUMMER TERM of this Institution will commence on the second of May next. Its location on Washington Avenue, two miles easterly from the Brooklyn ferries, is unsurpassed for its beauty and healthiness, and combines complete country retirement with easy access to the city. The course of study is thorough and practical; the manners, morals and religious culture of the pupils receive that attention which their importance demand. When not otherwise specially instructed by parents or guardians, the scholars invariably attend the Episcopal Church with the Principal and his family. Terms, from $160 to $200 per annum, without extra charges. Catalogues of the Pupils and Patrons, with extensive reference, will be promptly forwarded to applicants by mail, or they may be had at the office of the Churchman in New York.

JOHN YOUNG, Principal.

Brooklyn, April 9th, 1842. 6t

NEW SCHOOL FOR BOYS,

IN the upper part of the city.—Rev. C. D. JACKSON, (late Vice Principal of St. Thomas' Hall, Flushing) will open a select Classical School for boys, on the second day of May, in the house No. 24 Waverly Place, corner of Greene st. Circulars describing the method of Education, terms, references, &c., may be had at Swords, Stanford & Co.'s bookstore, 152 Broadway; Appleton & Co., 200 Broadway, and Miller's, 647 Broadway. They may also be had of any of the gentlemen whose names are attached to the subjoined card, to whom particular reference is permitted to be made.

From testimonials of the highest authority, which have been submitted to us by the Rev. Mr. Jackson, we, the undersigned, feel the strongest confidence in recommending the establishment which he proposes to form. We believe that he unites with the highest qualifications as a scholar, thoroughly sound views on the subject of education; and that he will faithfully train up those youths committed to his care, not only in sound classical attainments, but in an enlightened attachment to the great doctrines of the Christian religion as taught in the standards of our own Church.

Rev. Henry Anthon, D. D., rector of St. Mark's Church.
Rev. Manton Eastburn, D. D., rector of the Church of the Ascension.
Rev. S. Seabury, D. D., rector of the Church of the Annunciation.
Rev. Smith Pyne, rector of Calvary Church.
Rev. J. M. Forbes, rector of St. Luke's Church.
Rev. Lewis P. W. Balch, rector of St. Bartholomew's Church.
Rev. Edward N. Mead, rector of St. Clement's Church.

April 23, 1842—$

IMPORTATION OF FOREIGN BOOKS.

ORDERS from Public Institutions, Colleges, and Literary men, for the importation of EUROPEAN BOOKS, are respectfully solicited by the subscriber, who has made arrangements in Paris and London for their despatch by the steam ships.

Orders for single copies will receive the same attention as larger quantities

Returns may be relied on in forty days from the time the order is given.

The subscriber's commission is 10 per cent on the cost of importation. WEARE C. LITTLE,
Importer of Foreign Books, Albany.

April 23, 1842—3m.

PLAIN SERMONS.

JAMES A. SPARKS, 111 NASSAU-STREET,

BEGS leave to announce that he has purchased of Messrs J. & H. G. Langley their interest in the "Plain Sermons by Contributors to the Tracts for the Times," and that he has JUST PUBLISHED a second edition of this valuable work, in 2 vols. The following is from the Bishop of New York:

RECOMMENDATION.

"These volumes of '*Plain Sermons*' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my diocese, for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay-readers within said diocese.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York.

New York, June 14, 1841. April 30—tf

J. A. SPARKS,

No. 111 NASSAU-STREET, NEW YORK,

BEGS leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase Books for them on the most reasonable terms, and to forward them, as may be directed, to any part of the United States, or Canada.

Orders enclosing Cash for any book in this market, or for Sunday School Libraries, will be promptly attended to.

He begs leave to refer on this subject to the Right Rev. the Bishop of New York, the Right Rev. Bishop Chase of Illinois; the Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. Dr. Seabury, New York; C. N. S. Rowland, and Cornelius Oakley, Esqs., New York; Rev. W. F. Walker, Saratoga Springs, N. Y.; and Rev. Dr. Chase, of Bellows' Falls, Vt. April 16.

PRESENTS FOR SUNDAY SCHOLARS.

The following books, published by THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, will be sold at *reduced prices:*

Sunday School Books, 18mo., in Paper Covers.

1500	Procrastination, or, The Evil of Delay.
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500	Bishop Hobart's Address to a Sunday School.
300	I Can Do Without It.
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1000	Proper Spirit.
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300	Philip and His Garden.
900	Kind Father's Advice.
1100	Bee Hive Cottage.
500	The Two Families.
600	Wisdom in Youth.
500	Fear of the Lord.
1100	Rushbearing.
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Sunday School Books, 32mo., Paper Covers.

600	Sunday Scholars' Baptism.
400	Dialogues on The Lord's Day.
300	Bow in The Cloud.
400	The Glow Worm.
200	Anne Belle.
400	The Boat.
500	The Bird's Nest.
800	Little Tom.
200	Be Useful.
700	The Bee.
400	The Iron Cage.
300	The Raven and The Dove.

The foregoing, and other Books for children, in paper covers, will be sold in quantities to Sunday Schools and Sunday School Teachers, at prices varying from *one to three cents, each,* till all are sold.

Orders may be addressed to

DANIEL DANA, JR., AGENT,
April 27, 1842—4t 20 John Street.

CIRCULAR.

THE REV. R. W. HARRIS, A. M., having for eight years past, conducted in the parsonage of the Episcopal Church, at White Plains, (Westchester county, New York,) a Select Boarding School for Boys, has established at the same place, a permanent institution for English, Classical and Religious education.

His chief object in this undertaking, is to serve the Church, by training a few of its youth, in the old paths of *filial obedience, patient industry,* and *Christian devotion—"the ways of pleasantness and the paths of peace."*

In order to secure this end, the following plan is in operation:

I. The School is *domestic* in its character.
  1. It is a Home, and the discipline is strictly parental.
  2. A Mother's care is extended to its members.
  3. Pupils are circumstanced, in most respects, as they would be with their parents, under faithful tutors.
II. The School is *limited in its numbers.*
  1. That it may be a family.
  2. That its head may have intimte knowledge of its members.
III. The school is *select.*
  1. Boys of advanced age are seldom admitted.
  2. A boy whose example, after sufficient trial, is deemed pernicious, is not allowed to remain.
IV. The School is *faithfully taught.*
  1. The Scholars study under the immediate direction of their masters.
  2. The teachers give their pupils every needed attention and advice.
  3. A sense of duty and not emulation, is the principle of action uniformly inculcated.

In the care and tuition of pupils, Mr. Harris is assisted by the Rev. M. Moody, A. M., and Mr. J. Stremmell, residents in the family; and also in the French Language by M. Abel.

The location of the establishment is remarkably healthy—distant twenty-six miles from New York, and of easy access.

Pupils will be received whenever vacancies may occur, but can be removed only at the close of the term in the spring or autumn. In case of a removal at any other time, the full charge must necessarily be made.

TERMS.

$200 per annum—inclusive of every expense of Board and Tuition, and payable semi-annually. The French Language an *extra* charge.

Each Pupil to furnish his own cot, bedding, silver fork, etc., as at other schools.

REFERENCE,

Is made, generally, to Parents who have had their children under the care of Mr. H., and in particular to the following gentlemen:

Rt. Rev. B. T. Onderdonk, D. D., New York.
Rev. W. Berrian, D. D., "
Rev. Prof. J. McVickar, D. D., "
Rev. J. M. Wainwright, D. D., "
N. F. Moore, L. L. D., "
Rev. W. Creighton, D. D., Sing Sing,
Rt. Rev. W. R. Whittingham, D. D., Baltimore, Md.

March 26. tf

From the British Magazine.

CATHOLIC ARCHITECTURE—ITS SEPULCHRAL MEMORIALS.

It seems to be one great duty of Christian men, in these trying and eventful times, to endeavor to avoid the two extremes of boastfulness and dejection. Even ordinary thinkers are wearied out with the cant of nineteenth-century-men about "this extraordinary age," "obsolete opinions," "by-gone superstitions," and so forth; but it is obvious that this disgust is producing in some minds an extreme not less pernicious in its way, if it be unchecked. We may idolize the past so as to be unthankful for the present. We may so completely exist in former modes of thought as to forget that the present age can never be precisely what its predecessors have been, and that possibly it is never intended it should be. And thus, instead of gathering wisdom from the storehouse of antiquity to guide the minds of the present generation into a right and wholesome course of action, we may nourish within ourselves a morbid fretfulness, an uneasy and dissatisfied way of viewing everything, which seems to say to every effort of moderns, "All you have done, all you are doing, all you ever will do, is, and must be wrong." No doubt a good deal of this kind of uneasy feeling is produced by the infectious air of controversy; but we must be on our guard against it. It is antiquarianism—not Catholicism. It is not the healthy tone of elevated piety, which makes the best of everything as it is, turns everything to account, eagerly seizes on what is good, patiently corrects what is evil, thankfully acknowledges that things, in many respects bad, might be very much worse.

And, further, it is playing the papist's game. Pugin, and writers of his class, would, if they dared, call Gothic architecture papal architecture. Everything is with them absorbed in the papacy. A porch cannot be in the right place, a buttress cannot be successfully applied, a spire cannot point to heaven, without a reference to Rome. All architecture seems with them to begin and terminate in the eternal city. All that is harmonious, striking, beautiful, and glorious, is to be found there; and out of it, nothing but what is inharmonious, deformed, and mangled. Now, it is easy to see that this is very shallow philosophy; it is ascribing to a part what belongs to the whole; it is a thorough petitio principii from beginning to end. Catholic architecture, like true poetry, has its fount in higher sources than the papal system. It is interwoven with all man's deepest and most solemn thoughts; it is the expression of his longings after things unseen; and though the power of the Roman pontiff fostered and brought to maturity the invention, which, like all other great discoveries, seems to have come from above, yet the corruptions of the papacy have not only no necessary connexion with its proper development, but were in some sense conducive to its downfall. For it is to be recollected that *the decline of the art began before the Reformation.* Bath Abbey church, built mostly in the early part of the reign of Henry the Eighth, is one of the latest specimens of handsome and appropriate edifices, yet even this is clumsy in its details. A want of good taste and severe simplicity marks the decline of art long before the Reformation was begun, or intended. When, then, the papists charge us with the destruction of Catholic, or, as they mean, papal architecture, we may very properly retort the charge by inquiring, what have the papal party done in restoring the true spirit of architectural taste and design since the Reformation? *If true taste and feeling be papal, and not Catholic,* why was this feeling, until lately, almost extinct on the Continent, as well as in England? Where are the mighty edifices, the gigantic efforts of genius, the noble towers and spires, which modern papal church builders have erected? Until a very late date, if we mistake not, the Romish ecclesiastical buildings, both on the Continent and in England, were many of them disgraced by a poverty of invention, and a vulgar tawdriness of ornament, which certainly has no sympathy with catholicity. And even now, a writer in the "Dublin Review" lugubriously bewails the attachment of his fellow catholics in England to the forms of methodist meetings, and such like deformities, on the score of their cheapness.* It is notorious that the revival of architectural taste is not owing to the papacy, though the Roman Catholics are beginning to turn it to account. These things must be remembered when we hear them talk of "our Catholic ancestors;" and we must let them see that we can copy their architectural taste without imitating their doctrinal errors.

It is a subject of great thankfulness to GOD, and one of the hopeful signs of the times, (and, as I have said, we must look on things hopefully, though there is much to mourn over,) that we are at last beginning to appreciate and study the principles of Catholic architecture. There is as much true poetry in architecture as there is in painting or music. It is easy to be an imitator. The "servum pecus" are ever the same; one may take a window from this church, and a buttress from that; copy a porch here, and a clerestory there; but the composition, as a whole, without poetical feeling, will be a soulless mass—an unimaginative lump; and its very beauty becomes its deformity—"a jewel of gold in a swine's snout." In the true architect there must be adaptation to local peculiarities, variety in composition, harmony in proportion, delicacy in treatment, gracefulness as well as originality of design, elaborateness in details, a severe and masculine taste, which knows how to add sufficient ornament, and where to stop; and above all, a deep, solemn, religious feeling. Leonardo da Vinci is said to have been sixteen years studying his picture of the Last Supper, and making experiments upon colors, before he began a stroke. We want more of this feeling about architects, less breathless haste, a more meditative architecture. A good church cannot be *run up*; it must be studied. "Nature is my mistress," said a late eminent sculptor. The architect may say the same. Nature, in its endless variety of composition, is his mistress—his archetype. "The vast hills in fluctuation fixed," "the shadows flung from brooding clouds," "the dome of sky," the rich, warm, and ever-varying tints of nature, these are not only in some degree his patterns and archetypes, (for a true architect should have a painter's eye as well as a sculptor's,) but these are the scenes into harmony with which he must bring the lines and proportions, and, if possible, the very color of his edifice. Hence the circumstance of spires being generally found in flat countries. Hence the careful selection of choice spots, and the adaptation of the architecture to the spots fixed on. Hence the care taken to avoid uniformity of outline at variance with surrounding objects, as well as with the principles of art.

It is here that modern architects are so frequently at fault. One must not blame them too severely, for their employers are often most to be blamed. A church is wanted *directly*; a suitable site is not to be found, or is not to be had; few persons, like Araunah, give willingly a favored spot; committees, so called, of taste, sit upon the design—in other words, expect it to be executed at half price, out of sheer ignorance. However, even in this respect, men are becoming ashamed of their own doings, and Catholic architecture is more fully appreciated every day. But of all parts of Catholic architecture, the most thoroughly neglected seems to have been *the memorials of the dead*—so neglected, or after so barbarous and unchristian a fashion erected, that one hardly knows which has done the most mischief, the ruthless hand of the Puritan spoiler, or the bad taste of the modern Vandal.

A great part of the poetry of ecclesiastical architecture consists in its monuments. While other parts of the sacred edifice, as triumphs of genius, seem to speak proudly of man's powers, this reminds us mournfully of man's woes, and of the time when "there shall not be left one stone upon another, that shall not be thrown down." Monumental architecture keeps up our association with the past, reminds us how much we owe to the labors of men whose virtues might otherwise be forgotten by the multitude, and tends to check that all-absorbing interest which we feel in the present by sympathy with the departed, and a vivid sense of the "Communion of Saints." But it is in its connexion with the hope of immortality that the true value of sepulchral memorials appears. In his Essay on Epitaphs, a great poet remarks, "that without the consciousness of a principle of immortality in the human soul, man could never have had awakened in him the desire to live in the remembrance of his fellows; mere love, or the remembrance of kind towards kind, could not have produced it." If this be so, it is obvious that, as Christianity alone can furnish the true feeling which belongs to such memorials, it must be one of the noblest triumphs of the architect adequately to express it. I say, of the architect, for in all our ancient and Catholic examples, architecture was the principal, sculpture the subordinate part; for the work of the individual mind was merged in the mind of the Church. Now, in the best examples which have been left us of ancient monumental architecture, we seem to trace the following principles as embodying all that a sepulchral memorial should suggest to the mind.

1. Humility. This is indicated in a very striking manner both by the language of the epitaph on the monument, and by the posture of the figure, where a figure occurs. How touching are the simple words, *Orate pro aia, Misereatur Deus, Jesu miserere*, or if some of those should offend, the *Requiescat in pace.* How truly expressive of the humble hope, not unmixed with that reverent fear of the dread day of judgment, which ought to be felt and expressed even in the case of the holiest Christians. Compared with these brief touches, how empty of all that can affect the heart are the lengthy, pompous panegyrics of our modern "walls of stone!"

Then the very posture of the ancient memorial was humble, somewhat rigid, perhaps, and stiff, yet not even here devoid of solemn meaning, but always devotional,—the hands lifted in prayer, in the act of surrendering the soul to its great Maker. In the majority of modern monuments, one does not recognize the semblance of Christianity. The deceased may have been Jew, Turk, infidel, or heretic, as far as his memorial is concerned. A beautiful worked statue of the painter, Northcote, has been erected in Exeter Cathedral, by the late justly celebrated and lamented Chantry. But under the chilling influences of the age, he is merely represented with his pallet; he "gives no sign" of his true calling. And the figure, which is *sitting*, is placed in a position singularly out of keeping with all that is around it, particularly with the majestic tombs of Bishops Bronescombe and Stafford, to which it is contiguous. What a strange contradiction it is, that we who are perpetually railing at the "dark ages" should exhibit ourselves as deficient in those very qualities which indicate spiritual illumination—*reverence* and *humility!*

The ancient monument was either a mere slab, with brass or without, or placed in some quiet spot under a niche. There is an offensive obtrusiveness in the modern monument; it is sure to glare upon the eye, projecting from the walls, cutting asunder the pillars, or even blocking up an east window, or hiding an altar. (See Markland for examples.)

2. Repose was another feature of the ancients. The monumental parts of the church corresponded with its other features, and the place appointed for the worship of the living, by its quiet solemnity, led the mind to sympathize with the departed. There was no bustling business-like air about the place, savoring of the world; all was sober, meditative, serene. It is of great importance to maintain this character in our churches. The present rage for ornament, if it grow too ambitious, may spoil what it aims to decorate, and under pretence of emulating magnificence, may end in vain show.

3. There was also a sympathy expressed between the living and the dead, the Church militant and the Church expectant. It must be allowed that the ancients, in keeping up this feeling, admitted some flagrant corruptions, (as purgatory,) but it is to be feared that we have lost much of the feeling itself. The communion of saints is as though it were blotted from the creed. The dead are gone, and we keep them out of mind; we do not seem to be "come to them," in the sense of the Apostle, (Heb. xii.) "Ye are come unto the spirits of just men made perfect."

4. The ancient monuments were expressive of hope, a hope full of immortality. The prayerful, humble attitude of supplication in the hour of death, what is it but the repetition of those inspiring words, "Into thy hands I commend my spirit?" What is it but the longing of the psalmist, "O that I had wings like a dove, for then would I fly away, and be at rest?"

Such were the principles of Catholic monumental architecture. Let us hope that, if it be too late to undo what is evil, (for the removal of monuments, however unsightly, would in many cases be not only ungracious, but illegal,) it is not too late to return to Christian principles; to discard pompous eulogies, pagan emblems, unintelligible allegories, and to substitute the attitudes of humility and the language of devotion. Practically, it would surely be possible for the guardians of our cathedrals, at least, to insist on a certain character of monument, in accordance with the architecture of the building, and to refuse to admit such as are manifest violations of ecclesiastical taste and religious feeling. And thus, by the gradual diffusion of better taste, and a higher tone, we may hope, I trust, to see the day when the Catholic feeling of our ancestors will be restored, without the revival of papal corruptions; and when it will not be considered impracticable to add to the devotional expression of the monuments of our forefathers, somewhat of the grace and dignity of more modern sculpture.

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* In the city where I write, the Romanist chapel is a mean, ugly, uncatholic-looking building, without one good feature, external or internal. Had their architecture sprung from their religion, this deformity, on their own showing, could not have been allowed. For their religion being, as they assume, unchangeable, their architecture would have been sustained by it.

From the London Church Intelligencer.

KIDDERMINSTER.—FUNERAL OF AN UNBELIEVING DISSENTER.

Considerable excitement has prevailed in Kidderminster, owing to certain circumstances which occurred relating to the interment of the Rev. R. Fry, who during the long period of twenty-two years had been pastor of the Unitarian congregation in this town; and under the startling head "Ecclesiastical Intolerance," *The Worcester Chronicle*, in a lengthy article, has labored hard, though unsuccessfully, to make out a case of bigotry and intolerance against the much respected curate of the parish, (the Rev. S. R. Waller,) from the part which he officially took in the transaction. The charge of "bigotry" is founded on the refusal of the Rev. gentleman to attend the funeral from the residence of the deceased. It appears from our contemporary's statement, that Mr. Fry had expressed his desire to be buried in the parish churchyard, as all his family who had preceded him to the grave were interred there.

A "formal invitation" was accordingly sent on the evening of Thursday se'nnight, by the undertaker, to the Rev. gentleman, requesting him to attend the funeral from the residence of the deceased to the churchyard, as is usual. Such a request very naturally surprised the curate, inasmuch as he had never been called upon to minister in spiritual things to the deceased, during his lifetime; and it doubtless seemed "passing strange" that he should now be desired to perform the last sad office of his Church over the remains of one who throughout a long life had ever advocated the sternest opposition to its doctrines, its rites and its ceremonies! He accordingly returned the following answer to the undertaker's "formal invitation:"

"Thursday evening.

"SIR,—As you are the official person from whom I have received an invitation to the funeral of the late Mr. Fry, I request you to communicate the following remarks to the parties for whom you are acting.

"Of course it is a matter of extreme surprise to me that a departed minister of the new meeting should seek the rites of burial at the hands of the Church of England, especially as we have no service except for those who are baptized into the Church and die in our communion, and therefore I should strongly recommend that, for the sake of consistency, the funeral should even now be removed from the Old Church to the new meeting.

"It is quite out of the question that I, as a clergyman, should attend the funeral from the residence of the deceased. If, after all, the corpse is brought to the church, *I shall not refuse to bury it*: but if it is brought, and I am thus required to perform the service, I shall take the fact of the funeral coming to church as a tacit acknowledgment that the deceased did not wish to be regarded in death as a dissenter from our communion.

"I regret the lateness of the notice which you sent me, not having received it till after five this evening.

"I am, Sir, yours obediently,

"STEPHEN R. WALLER."

Now, on this note, *The Chronicle* founds its charge of bigotry and intolerance, but where the bigotry and intolerance is, we, as Churchmen, are perfectly unable to discern. We learn from it that BURIAL WAS NOT REFUSED; so one *great grievance* is disposed of. The Rev. gentleman had, however, an undoubted right to give expression to his own conscientious opinion upon the matter; and that such opinion should have been unfavorable to the sentiments of Unitarian dissenters, cannot surely for one moment surprise any thinking man. Churchmen can see nothing in the Rev. Mr. Waller's note which can be by any fair reasoning tortured into bigotry or intolerance; whilst it is manifest that the writer entertained more concern for the Unitarian body than they did for themselves, when he recommended that for the "sake of *consistency*" the funeral should take place in the new meeting yard.

The well-timed rebuke of the Rev. gentleman, however, called forth a demonstration of the effective force of the whole dissenting body. The funeral was announced by "*placard*" to take place at five o'clock in the evening of Friday, in the new meeting burial ground, and it was attended by men of all shades of (sectarian) religious opinions. The religious service performed consisted of sentences from Scripture, and choice cullings from the Church Burial Service; the sterling excellence of which it was gratifying to the mind of a Churchman to see thus "tacitly acknowledged." As far as *curiosity* was concerned, the attempt to get up a ferment was successful, but as regards the "deep sympathy" and "indignation" at the "uncharitable conduct of the curate," on the part of the people, that is but a weak invention of the writer's brain.

We were preparing to further analyse the statement of *The Chronicle*, when we had handed to us a communication from the Rev. S. R. Waller, explaining the reasons of his conduct, and fully vindicating himself from the charges preferred against him. We hasten to lay the same before our readers, as we perceive that it exhibits the case in quite a different point of view to what it appears in the *veracious Chronicle*. We are gravely assured by that organ of dissent, that the matter shall not be allowed to rest *here*; we can only say, that we shall be quite ready to resume the consideration of the subject whenever an occasion presents itself.

"*To the Editor of the Ten Towns' Messenger.*

"SIR.—My attention has been called to an article in *The Worcester Chronicle*, headed "Ecclesiastical Intolerance," in which my conduct is made the subject of remark. I shall be much obliged by your giving publicity to the following questions, which that article naturally suggests, and am, faithfully yours,

"STEPHEN R. WALLER."

"1. Why may not a Churchman have a conscience as well as any other?

"2. Why is a clergyman to sanction every strange opinion, under pain of a breach of charity?

"3. Why is it always bigotry and intolerance when a Churchman does what he thinks right, but only a lawful exercise of the rights of conscience, when others act on their convictions?

"4. Is it not surprising that a person who denies to the last the vital doctrines of the Catholic Faith, should wish to be buried according to the rites and service of the Catholic Church? And why, when I expressed surprise at this, am I represented as being surprised at his very natural desire to be laid by his friends in the churchyard?

"5. Why is the fact left untold, that I gave my full written consent to his being interred in the churchyard, without any funeral service, according to the request of his executors?

"6. If it could not be acknowledged, without hypocrisy, that he died in the communion of the Catholic Church, how could I, without hypocrisy, receive and regard him as a Catholic?

"7. How should I answer to GOD, for even seeming to sanction Socinian principles, when I firmly and conscientiously believe them to be unscriptural and dishonorable to my Saviour?

"8. Why may not one speak of a Socinian, under the general term Dissenter, without being taken to mean the *whole body* of Dissenters? Are all *one* in *doctrine*?

"9. Why are the Dissenters, as a body, dragged in by force to sanction the Socinian heresy, when they condemn the Socinian doctrine, on which this whole question turned?"

The following is the copy of a circular forwarded on Monday last, to the respective ministers of the Wesleyan, Baptist, Ebenezer, and Independent congregations in this town, the receipt of which has been acknowledged:—

"SIR,—As my conduct in the matter of the late Mr. Fry's funeral has been much mistaken, and represented by some as an insult to the whole body of Dissenters, I think it only just to state to you, and through you, if you please, to your congregation, that nothing that I have said or done in the case already alluded to has the most distant reference to yourselves; that none of my scruples and difficulties apply to any but the ministers and members of the new meeting. I do not wish to draw you into my correspondence, or to commit you to any opinion on this subject, but shall be obliged by a line, just to say that you have received this note.

(Signed) "S. R. WALLER."

From the Ten Towns' Messenger.

TRINIDAD.—*Steam Engines and Popish Superstition.*—The following appeared in the Dublin Evening Mail of April 3, 1840, and we give it as a curiosity just as we found it:—

"Extract from a letter written at Trinidad, giving an account of *the Consecration of a Steam Engine*, by the R. C. Bishop of Olympus, Dr. Macdonnell, in that island:

"Within a few miles of Port of Spain is an estate, in the possession of the Right Hon. Edward Jackson, Attorney-General, and member of her Majesty's Council. Some time ago the proprietor made arrangements for the erection of a powerful steam engine, for the purpose of manufacturing sugar; but when completed and ready for operation, its formidable appearance had such an effect upon the minds of the laborers that not a man could be prevailed upon to attend it in any way, except a European Protestant. This pusillanimous feeling placed Mr. Jackson in a very serious predicament, from which he did not see any means of escape, nor was he able to contrive any means by which to inspire his workmen with confidence. In this dilemma he applied to the Roman Catholic bishop, well aware of the extensive influence exercised over their flocks by the priests, more particularly amongst a population so degraded as that of Trinidad.

"In this state of things, anticipating the blight of all his schemes for profitable aggrandizement, one hope remained; and it was accordingly arranged that the Bishop of Olympus should visit the estate, *and consecrate and bless* the steam engine in presence of the people.—When all the parties were assembled, it was judged expedient to set the engine going: the steam was got up in both boilers, and that nothing might be lost in producing stage effect, it was also determined that the prelate should appear in his pontificals; but not calculating on the expansion of steam, he spent too long a time in changing his ordinary costume for the more solemn and imposing dress of office, and while robing, ere his lordship was fully equipped, one of the boilers burst, and scattered its fragments far and wide. Consternation unspeakable succeeded; Mr. Jackson gave up all as lost; the bishop trembled for his reputation, and the terror of the benighted people was augmented tenfold. Happily, no injury was sustained, and in a little time the panic subsided. His lordship now advanced, and blessing the machine, ended by pronouncing it *safe*. A rush succeeded, and the people dashed forward with implicit confidence, to the no small hazard of many who were in danger, through their temerity, of being caught in the works and torn to pieces. The bishop, alarmed, now felt the necessity of curbing the enthusiasm which he had himself excited, and contradicting the assurance which had but just been uttered from his lips, he restated the case, and told his hearers that so far from there being *no possible danger*, (words which he had used but a moment before,) the greatest care and prudence were requisite to avoid the peril which might ensue from absence of circumspection. This announcement seemed to reduce matters to their original position, and increase rather than allay the fears of the proprietor, by reviving the apprehensions of the people, who were manifestly at a loss to account for his lordship's conflicting assertions, and began to doubt his power. Some said that the benediction ought to have been given in Latin, and that it had only been pronounced in French, which destroyed its efficiency. Others recollected that the accident to the boiler happened before his lordship said a word, therefore could not be ascribed to the cause assigned. In short, various were the surmises; but, after a short pause, the bishop returned to the charge with complete success, and the engine is at work, to the no small satisfaction of Mr. Jackson, Attorney-General and member of her Majesty's Council of Trinidad."

THEOLOGY & ECCLESIASTICAL HISTORY
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Bishop Hall's Works, edited by Pratt, 10 vols. 8vo	20

(*To be continued.*)

April 9.

TROY FEMALE SEMINARY.

IN this Institution the school year consists of forty four weeks; divided into two terms of twenty-two weeks each; the one commencing the first Wednesday of March, at the close of which is a vacation of six weeks; the other commencing the third Wednesday of September, at the close of which is a vacation of two weeks.

The charge for tuition and board, with all the necessaries connected therewith, is $200 per annum. An additional charge is made for music and the other ornamental branches of female education; or, where a fixed sum is preferred, $300 per annum, one-half payable at the commencement of each term, will be received, and for it, the pupil will be entitled to all the advantages of the institution.

Pupils may enter at any period of the term, and are required to pay only from the time of entering.

This institution furnishes all possible facilities for a thorough course of useful and ornamental education. The principals are assisted by eighteen professors and teachers.

Extensive courses of Lectures are annually delivered by Professors in Chemistry, Natural Philosophy, Geology, Botany, Astronomy, Conchology and Elocution.

The institution is furnished with a library, valuable apparatus for illustrations and experiments in the natural sciences, a well selected cabinet of minerals and shells, maps, charts, globes, models, &c.

The French department is under the charge of Professor John P. Edwards, A. M., who possesses the rare advantages of uniting thorough knowledge of both the French and English languages, being of an English family, born in Paris, and educated in the Polytechnic school. The rapid progress of his pupils affords the best evidence of his superior abilities as a teacher.

The pupils are received into the family of the Principals, in which every arrangement is made for their physical education, and the improvement of their manners and morals. They occupy private rooms, two in each; the rooms of the fourteen female teachers, and that of an experienced nurse, being among those of the young ladies.

The advantages of this institution are the result of the accumulated facilities of the twenty-nine years of its onward progress.

Circulars containing more particular information may be obtained by application to the Principals, John H. Willard, and Sarah L. Willard, Troy, N. Y.

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March 19, 1842. 3m

LOUD'S ORGAN STUDY.

A SUPPLY of the above valuable work just received and for sale at this office.

April 2.

ORGAN MANUFACTORY.

THE subscriber informs his friends and the public, that his manufactory has been rebuilt upon its former site, and is now in full operation. He begs leave respectfully to solicit the patronage of congregations or individuals wanting organs, assuring them that their orders shall be executed in the best possible manner.

HENRY ERBEN.

April 9—tf

THE TEMPLE AND COUNTRY PARSON,

BY REV. GEORGE HERBERT.

JUST published by J. B. DOW, Boston, and for sale at this office, a new and elegant 12mo. edition of this admirable work.

'The Temple,' which has passed through numerous editions in England, though never before printed in this country, was first published in 1635, by Mr. Nicholas Ferrar, soon after the death of Mr. Herbert. So rapid was the sale, that more than twenty thousand copies were disposed of in a few years.

RECOMMENDATIONS.—'The writings of a man whose learning and judgment were so highly esteemed by the learned of his age, and especially by Sir Francis Bacon, should not be suffered to sink into oblivion.—*Rt. Rev. Bishop Griswold.*

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Also, Wreaths and Branches for the Church, just published by J. B. Dow, and for sale as above.

December 18.

☞ JOHN MORISON, Sexton in the Parish of Trinity Church, and Undertaker, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them, all applications for interments in their ground must be made to him from 9 A. M. to 3 P. M. at the Trinity Church Vestry Office, corner of Fulton and Church sts, and at other hours at his house, No. 17 Clarkson st, near Hudson st. He will find all articles requisite for funerals on reasonable terms, and give punctual attendance. Dec 11—yly

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June 26. tf

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December 5—tf.

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